

# THE EXPOSITOR

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JOURNAL OF PRACTICAL CHURCH METHODS



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# 13

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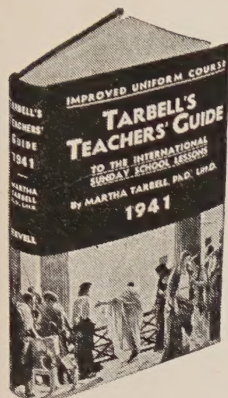
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# C O N T E N T S

<b>A Star and a Road</b> .....	563
F. C. Hoggarth, Bradford, England	
<b>International Realism</b> .....	565
C. Irving Benson, Melbourne, Australia	
<b>The A B C of Christianity</b> .....	567
Prof. H. Richard Rasmusson, Carlinville, Illinois	
<b>Craving for Certainty</b> .....	569
Frank W. Boreham, Australia	
<b>Contemplating Marriage</b> .....	571
Frederick C. Lawrence, Cambridge, Mass.	

## ANNUAL INDEX—Vol. XLII. 616-621

<b>Editorials</b> .....	572
<b>Church Methods</b> .....	574
Christmas	
Wishing Candle	
Victory Craftsmen	
Church Greetings	
Information Please	
<b>Sermons</b> .....	579
<b>Christmas Story</b>	
C. Irving Benson	
<b>Saviour is Born</b>	
Guy Edward Mark	
<b>Joseph—Forgotten Man</b>	
Gordon W. Mattice	
<b>Home for Christmas</b>	
Ivan H. Hagedorn	
<b>Internal Christianity</b>	
Robert Lloyd Roberts	
<b>Junior Sermons</b> .....	592
Hearts filled with Love, <i>Sessler</i>	
Doing the Impossible, <i>Sessler</i>	
Overcoming Handicaps, <i>Sessler</i>	
The Sponge, <i>Shanks</i>	
Cooperation, <i>Shanks</i>	
<b>Illustrations</b> .....	599
William J. Hart	
J. J. Phelan	
<b>Mid-Week Services</b> .....	610
<b>Book Reviews</b> .....	606
I. J. Swanson, D.D.	
<b>Topical Index</b> .....	622
<b>Buyer's Guide</b> .....	622

# The EXPOSITOR

## AND HOMILETIC REVIEW

*A Journal of Practical Church Methods*

## Purely Business

HISTORY has been against a printer friend of mine rather he has been against history. The creditors the guarantors, the bank and representatives of his company have had their meeting, in fact several of them. A subsequent court order was secured to the creditor hands temporarily. A breathing spell had been granted in which all concerned hoped that the corporate status might somehow be un-quoted.

One of the company officers naively suggested to me "We are in hope that something will turn up to save us."

Salvation, whether economic or spiritual, just doesn't "turn up." It is sought after and labored for and commented mildly on that stubborn fact. Income presupposes sales. In this case there had been no honest effort for sales.

"Perhaps that is where we have made our mistake," was the puerile reply of the executive.

And that is where we ministers are frequently in error. People will not rush to church membership simply because it has been made available. Souls are not saved on a self-serve basis. The missionary enterprise is no whit less essential than it was when the word "Go" was first given. You dare not rest on the forlorn hope that "something will turn up to save them."

As Al Smith says "Look at the records," your attendance and accession records. They will have a story to tell. It is highly possible that our "sales" efforts mark the spot where we of the church may also have made our error.



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# A STAR AND A ROAD

F. C. HOGGARTH

THE Wise Men who found their way to the manger at Bethlehem, are something of a mystery. We know little about them, though tradition has done its best to supply our lack, telling us their names, their number and even the lands from which they came. Yet the reticent anonymous tale in the Gospel is more impressive than all the legends.

Their presence at Bethlehem is amazing. Nothing surely in the Gospel story is more extraordinary. From the Jewish point of view, these men were rank outsiders. In them the Gentiles are in the story from the beginning. More than two years had they been on the road. Yet while Persia was present at the Manger, Jerusalem, but a dozen miles away, was absent. Here was the greatest happening in all history and the people who lived next door missed it!

Religion it is claimed has much to learn from the scientific mind and this strange story suggests that there is truth in the claim. For these Magi were the scientists of their day, though their science was long ago superseded. They were astrologers and their study of the stars was partly bound up with their religion. Worshippers of the God of Light, the sun and moon and stars had a central place in their thoughts. The stars were supposed to have the destinies of men in their keeping. Men found in the night sky their oracle. Great and signal events on earth were supposed to be announced by the stars.

The stars were thus closely watched and consulted. For these watchers they had their meanings and their messages. For certain happenings there were certain interpretations. A new star for instance was often supposed to indicate the birth of a prince. The birth of Gustavus Adolphus is said by astrologers to have been foretold by the discovery of a new star in the Constellation of Cassiopeia. The link is an interpretative one. It is not the

birth that draws out the star. The star appears according to the ordered timetable of the heavens and for astrologers it has a certain significance. It is the interpretation that matters. "How readest thou?" we ask, and along these lines comes the answer.

There have been endless conjectures as to the Star of Bethlehem. Kepler thought it was a new star seen in a conjunction of Jupiter, Venus and Mars in the sign of "Pisces" which signified Judaea. One of the best suggestions came from J. H. Moulton who thought it was possibly a new star such as flames out in the sky, dwindling speedily and fading from sight, with which the wise men associated the birth of some great personality.

All we can say for certain is that astronomical or rather astrological reasons prompted the journey of the Magi. Because of something seen in the night sky, and interpreted according to their "science," they took the road.

The star was simply a clue, a challenge to set out on a quest. It told them nothing definite. Only after their arrival in Jerusalem and their receipt of the information about Bethlehem, did the star, which apparently they had lost, reappear and seemed to stand over Bethlehem. Actually, stars do not stand over any particular spot to the exclusion of other places. A star that stands over Bethlehem, stands equally over Jerusalem. If the Pole Star stands directly over my house at a certain hour, one who lives in a place miles away can make with equal truth the same claim. Perhaps the most impressive thing in the story is the Magi's response to the challenge of that starry clue. Therein is seen the true scientific spirit. The star told them very little, but on the strength of it, they were prepared to set out on a long, long quest. As they sought the weeks turned to months and the months to years. However primitive their



"science," their spirit is admirable. In that spirit have all the great discoveries been made.

They had no sure knowledge of their goal. They knew neither the length of the way, nor what they would find. They had the hint and that was enough. They were sufficiently keen to follow up the clue, and evidently had faith that the goal would in the end justify the going.

All great discoverers it has been said are men of daring. Dr. D. S. Cairns says it is that above all else that strikes him about scientific discoverers. He instances the statue of Newton in the ante-chapel at Trinity College, Cambridge, in which a great imaginative artist in marble has depicted the spirit of scientific discovery.

"It might be the face of some captain at the climax of some earth shaking battle on which the fortunes of centuries depend. As he stands there looking into the unknown, he is the very picture of daring." Any true representation of these wise men must not omit that trait in them. They also were men of daring. If their motto had been "safety first" they would have made no discovery, and the world would have been vastly poorer lacking this heroic and beautiful tale. Like an earlier pioneer they went out not knowing whither they went. For it is of the very nature of faith that it does not know the end from the beginning. Often all it sees is a beckoning light and a road.

Religion should share that spirit equally with the scientist, for the quest of both is truth in one or other of its aspects. The trouble with the organized religion of Jerusalem was the absence of this spirit. Pharisee and Sadducee were too busy maintaining the status quo to set out on new quests for truth.

In common with all such seekers, the patient persistence of these Magi, is impressive. When we remember how tentative and experimental the enterprise was, and how unexpectedly the road lengthened, and how they lost the star, and had to continue on the strength of a past vision, we salute their patient endurance. Most likely there would be false trails and the retracing of mistaken steps; there would be obstacles and difficulties not a few, yet they held on their way and in the end came to Bethlehem.

The following up of clues is a great secret in both religion and science. The planet Neptune was discovered by that method. There was something about Uranus that puzzled

astronomers. It didn't quite keep to its timetable. There seemed to be some unknown influence affecting it that no astronomer could explain. That was the clue which Adams and LeVerrier set their minds upon. They calculated the position and the size of the "influence," and prophesied that careful investigation by telescope would reveal in the place indicated a new world. And so it proved. A planet eighty-five times the size of the earth, of whose existence no one had known, was discovered and was named Neptune.

Burbank's discoveries and creations in plant life were due to his genius for seeing clues and following them up persistently for years. — A clue hidden it might be among 10,000 blooms, which not one person in a thousand would see.

Science is full of such romance. From seemingly insignificant clues, come at times most amazing finds. No true scientist despises a clue however slight. It may be a potential discovery of profound importance. He keeps his eyes open for clues, for anything that is an index finger in the realms of truth, and is prepared patiently and humbly to follow where the clue directs. Only they who thus seek, find.

More of that spirit is needed in the quest of religious truth. We are often too indolent, too indifferent, too fearful, too complacent to follow up the clues. Unlike the wise men we are not prepared to go on a quest. We have not nearly so much faith and daring and keenness as those eastern astrologers.

We make no discoveries in religion, because we lack this spirit. In our firmament there is guidance in some form. No life is so poor that has not within its bounds clues to travel by, significant beckonings which if loyally and bravely and patiently followed will lead to great discoveries. There are clues in every life which if followed will lead to the place of vision and of worship. Our restlessness, our sense of inadequacy in face of life's deepest needs, our cries de profundis, our longing for goodness and beauty and truth are all clues.

Ann Veronica in Wells' novel of that name is a girl who had run away from home, finally herself at last in prison as a suffragist, her life a seemingly hopeless tangle. She "kneels on the floor of her cell, clasps her hands and remains a long time in silence. 'O God' she cries "how I wish I had been taught to pray



I suppose I believe in God, but I have never really thought about Him . . . people don't."

Such an experience is as real and as promising a clue as was the star to the Magi. It only needs to be followed. Not a few who

lose their way and come to be without God and without hope, do so through refusing the challenge of some clue that would have done for them at least as much as did the Star of Bethlehem for the wise men.

# INTERNATIONAL REALISM

C. IRVING BENSON



R. H. G. WELLS has been warning us that humanity is facing enormous dangers. If it wants to survive, he says, it must make enormous adjustments. The advance of science, the wonderful progress in the mastery of nature, of which our modern world does well to be proud, point to the reasonableness, the possibility and the necessity of a world community. There is something deeply wrong with us, when, with the means of abolishing most of the human woes, we cannot, or will not, do it.

ONE of the fine arts of life is to learn from people with whom we disagree. Poor indeed are they who cleave only to those who agree with them. There are few men with whom I disagree so often as with Mr. H. G. Wells, and for that very reason I read almost everything he writes. Like all growing minds, his views have undergone many sea changes and he is not chained by any slavery to consistency.

There is much—very much—to be said for his thesis that the teaching of history on the basis of nationalism should be scrapped. The history that separates prevails. The new history, Mr. Wells urges, should concentrate on the study of the development of socially binding ideas.

## *This Silly Creature*

He tries to point out that "the human animal as a species is facing enormous dangers. If it wants to survive it has to make extraordinary adjustments. This is not idealism, it is a valid statement. . . . I believe that the object of education is to adapt this silly creature (man) to social existence and to break down a lot of natural tendencies and also to resist the urge to destroy one another." Mr. Wells likened Nationalism to a stained-glass window which threw colors on to a body on which a doctor was operating. The different colors made it impossible to see things in a true light. Mr. Wells considers that man is now approaching an adult stage and appar-

ently suggests that it is time for him to put away childish things.

## *The Human Family*

Some of these observations have been voiced from a thousand pulpits but now that Mr. Wells has said them they may have fresh striking force. Unless the human beings on this planet can learn to live together as a family, they will slide back to the jungle. It is a race between education and chaos. Long ago Jesus taught that the solution of all the world's problems is to pray "Our Father"—not "my" Father, but "our Father." God has no favorite races and all life is precious in His sight. Until we repent, i.e., change our minds and learn Christ's attitude to the world, there will be hatreds, clashes, threats, wars and rumors of wars. Let the comfortable suburbanite inform himself of the needs of men and women and children in India, Africa, Japan, Italy and Germany and then ask himself whether the present distribution of the land surface and resources of this planet can or ought to continue indefinitely.

The mastery of nature which has been attained would enable us to abolish most of the woes that have afflicted humanity since the dawn of history. Such inventions as the wireless, the cinematograph and the aeroplane have made a closer connection between the different human groups not merely possible but necessary.

We are bound to one another. "No man (or nation) liveth or dieth unto himself." But



the tragedy of our modern world is that we are forming ourselves into mutually exclusive and hostile groups and that a considerable part of mankind is gripped by a passionate racial, national or class grouping or is afflicted by a sense of bewilderment.

### *Mankind Is Not Fit*

"The world has become a unity, and for this high destiny mankind is not yet fit," says Romain Rolland. We have ready to our hands the means of supplying the needs of every mortal on earth and yet we cannot or will not do it. Why?

In his highly informative book on "World Community" (Student Christian Movement), Mr. William Paton says, "We know these things and we also know that somehow or other we cannot rise to the occasion. Our defect is not primarily intellectual. True, the study of economics is difficult and high finance is a mystery, but we do not really in our hearts believe that all the mournful business of quotas and trade restrictions, burning food to keep the price up . . . and the rest of it, is due to an inability on the part of good men to devise any better way. We know that there is something more deeply wrong with us than that."

On the technical side we are ready for a world community, and the work of our best brains has brought it nearer to us. And yet, as Mr. Paton points out, we are told that we must be realists and so the wider brotherhood of men is dismissed as a mere and empty dream. Yet, unless we are to regard all the possibilities that science has opened up to us as belonging to some other world than our own, it is the internationalists who are the realists and it is the nationalists who want to put back the clock or fly in the face of facts and other such unrealistic conduct.

### *Can Men Be Changed?*

What we are witnessing in the world today is the shaking and breaking of every effort to order human life on any other basis than that of the world community for which God made it.

Mr. Paton says that there is something deeply wrong with us when, with the means of abolishing most of the human woes, we cannot, or will not, do it. This involves the fundamental question—Can Men Be Changed? The answer of Christianity is a confident "Yes!" The spirit of Christ has, in point of fact, changed human nature and continues to change it wherever men and women believe and follow His way of living. Without a rising

tide of spiritual energy we cannot attain Christ's teaching of the world community. We need the faith that can transform men and women and recreate society across the boundaries of nation and race. Only as we are made into better and different people can we be rightly related to one another. That is why Christianity sets the primary emphasis upon life-changing. The essence of the Christian message, says Mr. Paton, is not rearrangement but regeneration.

### *My Country, Right Or Wrong*

The love of one's own nation can be a good and beautiful thing, but like other human things, it becomes tainted with sin and then it is selfish and exclusive.

Recognizing and cherishing all that is valuable in patriotism we cannot escape the conviction that the one condition of a stable world order is that there should be some surrender of absolute national sovereignty. The Marquis of Lothian in his Burge Lecture, envisaged a world-state and held that a council of sovereign States leaves untouched the central problem of unchecked national sovereignty. Some who would not go the full length with him are prepared to admit that the claim of each national State to be judge of its own case is a potent cause of national disorder. The abandonment of the claim of absolute national sovereignty is a duty that the Church should urge upon the nations. No Christian can support a blind loyalty which declares: "My country, right or wrong."

### *God Has A Plan*

The Christian attitude is that God has a plan for this world and in His plan is the solution of all the problems that perplex us. When we pray "Thy will be done," we ought to mean that we surrender ourselves to God's plan for the world. "Thy Kingdom come" is the offer of ourselves to the reign of God, the consent to be God-controlled.

All our efforts for a better world are part of our powerful prayer to God. It is sometimes said that the Kingdom, as Jesus taught it, is God's, and men can no more establish it than they can make the sun to rise in heaven. True, our attitude must always be that of trust in the Divine power and wisdom, which will accomplish for us what we cannot do for ourselves. But this does not mean that we are to stand by passively until God fulfils His promises. Surely "Thy will be done, on earth as in heaven" cannot mean, in the words of the parody of a well-known hymn:

Sit down, O men of God

His Kingdom He will bring.



Whenever it may please His will;  
You cannot do a thing.

### *Adventurous Peace*

Wherever a life is surrendered to God there is an opening where God can work out that much more of His plan and on our part we ought to give ourselves to the obvious Christian tasks in the world in the conviction that, when enough of us join together in

doing so, we have every ground for expecting that commensurate results will follow.

At a time when men's hopes of international goodwill have sunk to the lowest ebb, it is the paramount duty of Christianity to teach with flaming power the Master's revelation of the world as a family and to point the way to those springs of spiritual energy which alone can lift us out of the shallows of nationalism into the adventurous peace of human brotherhood.

## THE A B C OF CHRISTIANITY

PROF. H. RICHARD RASMUSSEN

ONE Sunday morning several years ago, Dr. Frank Slutz of Dayton, Ohio, put his hand on my shoulder and said: "Rasmusson, did you ever stop to think when it was that Jesus gave His disciples their Ph. D. examination in religion?" Without waiting for any answer I might have given he continued: "It was not at Capernaum, in the beginning of their discipleship, but at Caesarea Philippi, when His ministry was nearing its end. Then it was that He asked them: 'Whom do ye say that I am?'"

Jesus ended His ministry among His disciples with a question that had to do with the intellectual formation of their faith: "Whom do ye say that I am?" He didn't begin with this question. He was far too wise for that. He knew that you couldn't force belief. When Alice in Wonderland faced the Queen's assertion that she was one hundred one years, five months, and one day old, she cried: "I can't believe that!"

"Can't you?" said the Queen, "Try again. Draw a deep breath and shut your eyes."

When belief is forced that way it becomes thin and artificial. Knowing this, Jesus never tried to force it. He knew that belief had to come out of moral living and action in life. So He began His ministry with an appeal to moral adventure: "Follow me."

I am not interested in the Ph. D. questions of Christianity. Instead I want to emphasize the near-end of Christianity, where everyone of us must begin, if the Christian religion is ever to be real to us in experience.

### I

"A" stands for the word adventure. The last thing that some people associate with

religion is adventure. Many religious services can be described this way: "A docile old man in the pulpit preaching to a docile congregation to be still more docile." Still there is religion as adventure.

One of my favorite definitions of religion describes it thus: "Religion, at its source, is personal adventure on a way of living." Christianity should be the adventure of the soul into heroic living and thinking. Jesus made it so when He came preaching.

Christianity began in a great adventure. Before it became "creedalized and institutionalized" it was spiritual adventure in a hitherto untried way of living." How very real that fact became when I read from my Bible on the Lake of Galilee such words as these: "Follow me," "Come ye after me," "If any man would be a disciple of mine, let him deny himself and take up his cross daily and follow me." I realized then that Christ did not come into the world to make life easy, but to make it great.

Pizarro, the Peruvian explorer, once faced his men with this challenge. Drawing a line on the sand from East to West and turning to the South he said to his followers: "Friends and comrades! On that side are toil, hunger, nakedness, the drenching storm, desertion and death; on this, ease and pleasure . . . choose each man what best becomes a brave Castilian. For my part I go to the South." Jesus came preaching to men with an appeal like this.

Without spiritual adventurousness there are some things we can never know. Will it ever be possible to organize the world for peace instead of war? I don't know. But it is be-



coming clearer every day that logic alone cannot bring an answer. We must have faith enough to try. We must have spiritual adventurousness enough to set ourselves to organize the world for peace. Only so can we prove the matter under debate.

We know now that we are perfectly safe sailing into the horizon with our ships. But once mankind did not know it. It was our forefather's geographical adventurousness that discovered the truth.

Here is a person who wants solid proof about the worth of the Christian life. So he comes saying: "Prove to me that if I lose my life for the Kingdom's sake, I will find it richer and more abundant; that sowing to the spirit, I will from the spirit reap deeper spiritual realities; that faith in God can bring peace and power; that practicing the Golden Rule is wholesome ethics." But nobody can prove this logically to anyone. He must have faith enough to try the Christian life. We can get at the truth here only by way of spiritual adventure, putting these propositions to the test of life. And if we will not engage in such adventure, we cannot know.

Halford Luccock has pertinently said: "There may be an A B C in religion. There is no Q E D." Christianity is personal adventure on a way of living. And only he who tries it can know.

## II

"B" stands for the word begin. A student about to graduate from school went to his college president complaining that he couldn't believe this and that doctrine of Christianity. The president said to the student: "Go to your room; take out a sheet of paper and write down what you do believe." The student obeyed. He wrote down first of all: "I believe that the life of the Nazarene is the life I ought to live now and I am willing to try it."

I underscore the word "now." "I believe that the life of the Nazarene is the life I ought to live *now*."

Procrastination is a vice all of us need to beware of. And not least of all with reference to the Christian adventure. These are serious words from the Bible: "Now is the day of salvation; now is the acceptable time."

It is said that Augustine, before he became a Christian, used to pray: "Lord make me pure, but not yet." Many of us are like that. We want to be Christian, but not yet. We want the good life, but not yet. We are going to give up this evil habit and that, but

not yet. We delay, put off, procrastinate, put the serious start of these things into tomorrow. My plea is: don't delay; begin now.

## III

"C" stands for Christ and commitment to Him. A student asked me the other day for a definition of a Christian. I answered him by saying that a Christian was a Christ-like person. The student who concentrated on what he did believe and put down first of all: "I believe that the life of the Nazarene is the life I ought to live now and I am willing to try it" was on the right track. He was beginning with the person of Christ instead of doctrines about Christ.

Preachers often go at the matter from the latter end. We begin with difficult doctrines about Christ and insist that being Christian we must accept them. Doctrines have their place to be sure, but as something we live and grow into, rather than something we begin with.

Who cannot see that Jesus began by summoning men to undertake a life, and only later did they arrive at a formula. At Capernaum He challenged them with His life: "Follow me!" At Caesarea Philippi He asked them to begin formulating their faith: "Whom do ye say that I am?"

One day a young man who was later to become a prince of the pulpit went to the minister of the church he had been attending and said to him: "I do not understand theology, I do not understand the definition of the Trinity in your creed, but I want to be like Christ." This wise minister replied: "I do not understand the theology very well myself, but if you want to be a Christ-like man that is all we want of you." And starting there this young man advanced into a strong and healthy religious life.

This then is the method: start where you are and follow what you see in Christ. Christianity has now become for you commitment to Christ and growth into His likeness. You are not to raise objections based on disbelieving this or that doctrine. You are not being asked to believe them now. Start where you are and follow what you do see and love in Christ. Christianity is commitment to Christ and growth toward Him.

What then is the A B C of Christianity? "A" stands for spiritual adventurousness. "B" stands for beginning this adventure now. "C" stands for Christ and commitment to Him. Will you face life in this spirit?



# THE CRAVING FOR CERTAINTY

FRANK W. BOREHAM

"AN open mind is all very well; but it doesn't get you anywhere. I want Certainty!"

So speaks one of the principal characters in Sir Philip Gibbs' *Darkened Doors*.

Adrian Mallard, K. C., a brilliant, though skeptical lawyer and sportsman, who finds that he is a victim of *angina pectoris*, is chatting with his friend, Professor Boyd, a distinguished psychologist. The Professor is singing the praises of the open mind.

"Is that good enough?" asks Mallard, rather impatiently. "An open mind doesn't get you anywhere. I'm beginning to want—*certainty*!" Boyd is amused by this desire, which seems to him hopelessly unscientific.

"Certainty?" he replied, "certainty! I'm surprised at you! What do you want to be certain about?"

Mallard answers without flippancy. "About life—about death—about what happens afterwards. What's the good of you scientists if you can't tell us that?"

In this tense morsel of dialogue, Sir Philip Gibbs sets his finger on one of the nerve-centres of our human make-up. There is no craving in the human heart more persistent or more passionate than the craving for certainty.

Those who have followed the adventures of George Fielding in *It is Never Too Late to Mend* will remember how Charles Reade describes the search for the lost cattle. George took Jacky, the black-fellow, and they set out on their quest under a broiling sun. Presently Jacky breaks the silence with an abrupt announcement.

"I find one," said he.

"Where? Where?" cried George, looking all round. Jacky pointed to a rising ground at least six miles off.

George groaned. "Are you making a fool of me? I can see nothing but a barren hill with a few bushes here and here. You are never taking those bushes for beasts?"

Jacky smiles with utter scorn. "White fellow stupid; he see nothing."

"Well, and what does black fellow see?" snapped George.

"Black fellow see a crow coming from the sun, and when he came over there he turned and went down and not get up again a good while. Then black fellow say '*I tink*!' Presently come flying one more crow from that other

side where the sun is not. Black fellow watch him, and when he come over there he turn round and go down too, and not get up a good while. Then black fellow say '*I know*!' " Life holds few greater transitions than that notable transition from the realm of "*I think*!" to the realm of "*I know*!"

## I

Now in order to reach those shining tablelands of spiritual certainty, three things must be frankly recognized. We must recognize first of all that faith very seldom reaches her goal by way of argument, proof and demonstration. The things that really matter, the vital things of life, are rarely capable of proof. You can never prove the big things of life—the things on which our very existence and happiness depend. No man can prove that the sun will rise tomorrow morning; no man can prove that his mother loved him; no man can prove that his wife is true to him. Yet no man would wish to linger on after his faith in these things had deserted him. On the other hand, a man can prove that the three angles of a triangle are equal to two right angles and that two and two make four. But, in all probability, he would still be able to eat heartily and sleep soundly even if his confidence in these things should, in some strange way, be suddenly disturbed. It is only the small things of life that are demonstrable; the big things scorn to submit themselves to that process. Men are fond of proving things but Faith seldom makes her way to her golden destiny along that road.

## II.

The *second* of the truths that we must recognize is that the soul can live and flourish on a very frugal store of certainties. No man needs to be sure of everything. It is enough to be certain of something. A little while back I found myself one morning on the deck of a big steamer, quite near to the coast, but entirely enveloped in a dense obscuring fog. We could scarcely see the vessel's length in any direction. Clouds of gray, misty vapour drifted to and fro; and nothing was visible to us but a narrow circle of sea. The bells in the engine-room rang out sharply, communicating to the powerful turbines below the will of the officer high up on the bridge. The ship perceptibly slackened her pace. The bells rang

out again, and the ship moved still more slowly. She simply crawled. Her loud and raucous siren proclaimed to all the craft in the vicinity her sure approach. Every few minutes great, ghostly ships, lying at anchor, sprang suddenly out of the mist. We were almost up to them before we saw their tall and shadowy masts looming spectrally above us. More ringing of bells and the engines stopped altogether. Then, after a pause, we crept cautiously forward again, like a man groping his way in the dark. The apparitions that came suddenly upon us, and that as suddenly vanished again, were all of them the ghosts of things moveable. From not one of them could we glean any sure knowledge as to our exact position. Here is a clumsy old dredge; there lies a tall ship riding at anchor; yonder goes a snorting little motor-boat. But nothing reliable. We are whelmed in uncertainty.

Then, all at once, came a startling change. The clamorous bells in the engine-room became busy again. The powerful turbines at the stern are once more churning the water into foam, and, very soon, a broad wake lies out behind the steamer. She is moving forward, not timorously, but with obvious confidence. What has happened to effect so striking a change? Ah! away to the right we can make out through the haze the rude ungainly timbers of the Pile Light. It is not much to look at; but it is at least a *fixture*. It is something to argue from. A few minutes later, the land broke suddenly upon us. We were out in the sunshine again.

It is wonderful how little we need to see. The captain on the bridge could not see the land, nor the houses, nor the trees, nor any of the thousand and one things that he could generally see from that spot. But he could see one fixed object, and that sufficed him. I used to think that, before my soul could move forward with confidence, she must see everything. I thought that, before I could venture with any assurance upon the religious life, I must understand the story of Creation, must grasp the wonder of the miracles, must have some theory of the Atonement, must understand the Inspiration of the Scriptures and the Immortality of the Soul. I fancied that it was necessary, before proceeding with confidence, to see the trees and the houses and the towers of the distant city. "Unless all these are clear to you," I said to myself, "you can never make the port!" I have since discovered my mistake. I do not need to see the houses and the trees and the things along the shore. If, through the haze, I can make

out one or two bold promontories on the coast, I can forge forward with perfect confidence. The charm of Paul's epistles lies in the fact, that, whilst he confesses to doubt and uncertainty on many minor matters, there are a few stately verities on which he speaks with the most unwavering confidence. *I know* Whom I have believed; *I know* that nothing can separate me from the love of Christ; *I know* that all things work together for good; *I know* that if my earthly house be dissolved I have a house eternal in the heavens; and so on. I may not be quite clear as to the way in which the worlds came to be; I may be very hazy as to the way in which they shall pass into nothingness again; but if I have two or three great certainties like these in my soul's spiritual store, I can manage to live on a very comfortable existence as long as time shall last.

### III.

The *third* principle that must be clearly realized is the fact that certainty can only be attained by actual spiritual experience. And once a man has enjoyed some such experience, however primitive, he will need no other argument. We often attach undue importance to the purely intellectual side of the religious life. Dr. Dale used to illustrate this by reference to the pillars beside his pulpit. "It appears to you," he would say to the congregation at Carr's Lane, "that these pillars support this arch above my head. They do nothing of the kind. If you could stand where I stand you would see that they have been cut through to make room for this rostrum, and they actually hang upon the arch which they seem to support." In like fashion, our faith *seems* at times to depend upon the theories and evidences concerning which we ask our questions. In point of fact, it does nothing of the kind. If all our theories and evidences were cut through like the pillars, our faith like the arch, would still stand securely. Our certainties infinitely outnumber and outweigh our speculations. *We know!*

The experience of a crossingsweeper whose life has been gladdened and transformed by the love of Christ is of greater value than the abstract philosophy of the most eminent scholar in the world who, possessing no experiences of such things, argues academically that they are non-existent. Augustine St. Clare, the young slave-owner in *Uncle Tom's Cabin*, realized that.

"But how, Tom," he asked in the day of his distress, "how do you know that there is any Christ? You never saw Him!"

"Feel Him in my soul, massa; feel Him now!"



Tom proceeded, in his plain blunt way, to comfort the man from whose arms death had wrenched his choicest treasure. He told him that there still lived those who loved him.

"Tom, you love me!" exclaimed St. Clare.

"I'se willin' to lay down my life this blessed day to see massa a Christian. An', oh, there's more than me loves you, massa; the blessed Lord Jesus loves you!"

"How do you know that, Tom?"

"Feels it in my soul, massa; feels it in my very soul—the love of Christ that passeth knowledge."

That was Uncle Tom's one argument; and it is an unanswerable one.

Beside Uncle Tom—an ignorant slave, drawn from the pages of fiction—let me set

Michael Faraday—an eminent scientist, drawn from real life. When Faraday lay dying, some of his confreres were eager to gather from him a brief statement of his final conclusions.

"What," they asked, "are your speculations?"

"Speculations!" he exclaimed in wondering surprise. "Speculations! I have none! I am resting on certainties. For *I know Whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day.*" And when he turned his face to the wall at last, his smile—as W. E. Henley said of Lord Lister—"his rare, wise smile was sweet with certainties." To such a man, whether he be as simple as Uncle Tom or as scholarly as Michael Faraday, faith is one unbroken song and life a ceaseless luxury.

# THOSE CONTEMPLATING MARRIAGE

FREDERICK C. LAWRENCE

Many of the young people who come to church for marriage have not faced some of the most important aspects of the life they plan to enter on. In talking with them, I have found a list of questions, such as that which follows, to be of value:

## Finances

1. Do you both know what your total income will be?
2. Do you expect it to continue as it is, increase or diminish?
3. How much of this income will be spent in starting housekeeping, your wedding, or paying off debts?
4. Have you budgeted your income so that you know how much you will need for rent, food, fuel, clothing, doctors, recreation, "good will" (that is, hospitality, gifts, donations, club dues, etc.), and savings?
5. How much can you afford to put aside for sickness, for increasing overhead expenses, for children, for education?

6. Have you any relatives who are, or might become wholly or temporarily dependent on you? Does the other realize this?

## Interests

7. What interests have you in common? Have you considered how you will develop them?
8. What separate interests, hobbies, or obligations have you which might take time (evenings and holidays) or money from what you

might otherwise spend together? Have you considered together the continuation of these activities?

## Parents and In-Laws

9. Are either of you over-dependent on your parents or inconsiderate of them or of your in-laws?
10. Is there any feeling of tension with parents or in-laws which could be cleared up at this time with a friendly, frank talk?
11. Does either of you feel restraint by the other one in carrying out what you feel are your rightful and loving obligations to your own family?
12. Are there any particular circumstances of sickness, loneliness, or isolation that will necessitate either of you being with your parents a great deal? If so, does the other realize this?
13. Are conditions such that at any time you might have to live with relatives or they with you? If so, do you both understand this?

## RELIGION

14. Have you ever talked together of your ideas of God?
15. Are you a Christian? What does it mean to be a Christian?
16. Do you find reality in prayer?
17. Will you start, with your marriage, an adventure in prayer beginning with prayer together the night that you are married and learning more of it continually together?
18. Are you members of the same church?

*Continued on page 605*

# The Editor's Columns

## Peace

IF it be true that we are living in an age of speed, that life has been stepped up in tempo and that the "fast liver" no longer refers exclusively to the matter of morals, it is just as true that the foot of Father Time has dropped heavily on the accelerator until the twelve months wheel around with disturbing frequency. It seems but yesterday that the luxurious scent of apple blossom and syringa was in my nostrils. Actually another year wanes.

Nights of lengthening dark are with us, symptomatic of worldwide hate and destruction. Peace on earth never seemed more remote. A new and striking significance accrues now to the song of the angelic host. A new and striking significance accrues now to you Shepherds who have heard the song and worshipped at the manger. For Christmas, with its message of Hope, and Love, and Peace, is once again upon us and its tender theme, "Peace on earth and good will toward men" sounds round the globe above the roar of bombing planes and high explosive demolition bombs. "Peace on earth and good will toward men." The song of the angels momentarily drowns the anguished cry of the broken bodied and broken hearted of a war wrecked world. Wanting it above all else, thousands upon thousands, millions, will smile a weak, forlorn smile and set their eyes again to the range-finder and their fingers on the trigger. and war will roll its ravaging road along for no less a reason than that we have traded the true significance of the day for a bag of spangled baubles and its essence of giving for one of getting.

Torn hearts, world round, cry aloud for peace and good will among men. Can you raise your voice of hope and promise above the detonation of a world at war? That is

your obligation. If you can, yours will be blessed and happy Christmas such as you. *Expositor* sincerely wishes for you.

*Jack*

## A Brighter Day

AT the close of the morning service I stood at the door greeting the homeward bound worshippers. That morning as the people had come to Church the sky was overcast and cloudy and there was every indication that it would be a dull and drab day. But during the hour of worship the sun had come out and the wind blew away the clouds and about noon it had become a beautiful autumn day. As a young man greeted me and happened to glance out the door he remarked upon the weather. "My, its a beautiful day, a grand one now, isn't it?" I agree. He paused for a moment on the threshold and then turned back to say, "You know — it's always a brighter day when one has been to Church." And he was off.

All day that sentence stayed with me, and as I turned wearily into bed late that night I thanked God that it was true. And I wondered how many others felt the same way. Then as I leaned back on my pillow I mused "Isn't that one of the best tests of a service of worship — when a young man will say something like that — and mean it!" And the Preacher resolved that he would do all in his power to make everyone feel exactly like that.

How true it is that people oft times enter a Church under the dark clouds of worry, fear, weighed down by problems and doubts for them the sky is overcast. But when an hour has been spent in the fellowship of God's people, and one has sincerely worshipped Him, God, had again a vision of His majesty and power, felt the uplift of the music, the Scri



ture, the prayer, and the sermon, he is stronger and better, and it is a finer day regardless of what the physical elements may present.

Dr. Ralph W. Sockman puts this fact into a figure of speech in his "Recoveries in Religion." Says he, "entrance into a well conducted service of public worship is like the entrance of a ship into the locks of a canal. The sluice-gate is closed behind the boat, the gate is opened in front of it, and the water flows under the keel, lifting it steadily until the ship soon sails away on a new and higher level. So it is with the worshipper. The gate of his mind is closed to selfish interests, and the sluice-gate of his spirit is opened toward God. Then, through architecture and symbolism, through music and scripture, through prayer and message, the waters of life begin to flow under him, lifting his spirit quietly but surely, until an hour later he sets off on a new and higher level, carrying his cargo of private and public responsibilities."

Yes — "it's always a brighter day when one has been in Church."

—Gordon W. Mattice.

## This One Thing.

THE High School football squad just passed like the near cyclone they aspire to be. For several hours they have been exercising muscles and vocal cords alike on a well saturated playing field. Now, coming day's end, they trot back to the school, their adolescent voices, neither bass nor soprano, making peculiar strivings which baffle description. Noisy, also, their cleated, heavy-soled shoes on the leaf-covered sidewalk.

I looked up from my desk, as they jostled by, just in time to see Shep indicate his total contempt for such uncertain years, by first giving voice from the top of the rock wall where he sat and then with a splendid leap make for unknown parts to the rear of the old Roycroft Inn.

Where he went I wot not. Neither do I know why he has spent the entire day on top that cobble-stone wall, gazing tirelessly up into the huge, outreaching Maples which line both sides of the street and meet in graceful embrace over the center of it. But Shep has done just that today and what with frequent sprinkles and a real shower or two it has not been a day that you or I would normally

choose in which to sit gazing up into the Maples.

When I came to the study this morning I threw up the blinds just in time to see Shep leap upon the wall, run along it a way and then sit down and point his slender nose skyward. Several times during the day, my eyes have lifted and Shep was still tree-gazing. Just before noon, I went over to the printshop and on my return took occasion to stop. Shep looked down and smiled at me but refused to share his secret. I tried to follow his vision-line, up into those reddening leaves. To no avail. I patted his long shaggy coat and moved on for there comes a time for those who know and hence love dogs, when the question anent the relative dumbness of animals threatens to become embarrassing. What was so obvious to Shep was much less so to me. So I returned to my desk.

It is now some after five. After an all-day vigil, Shep has left his wall-top and departed, possibly for a bone of which he thought when the boys interrupted his concentration.

Daily association with my own dogs and an inherent fondness for others has taught me many things and left me to ponder many another. I am not certain that I have been an apt pupil but they have left me, repeatedly, rich illustrations of the text, "this one thing I do," seldom equalled by their owners. It's something that could be used in almost any parish and that to honest advantage.



## Trends of Today

THE present generation is living on borrowed spiritual capital and its account is running low. The passing of the Sunday evening service is not so much a tragedy in itself as it is an indication of the decline of our evangelistic fervor. The decline of the prayer meeting is an indication of the lessening of our sense of dependence upon God and the increase in our dependence upon our own strength and resources. The decline in missionary giving is the barometer of our consecration. When men feel their dependence upon God, when men feel the passion to see men saved, *then* the tide of consecration will turn. Clever schemes of promoting Sunday evening attendance and Wednesday evening discussion groups are good as such but they are not a substitute for Evangelism and Prayer.—C. F. Banning.

# CHURCH METHODS

## The Wishing Candle

The idea of a "Wishing Candle" is not new, but is proving a constant source of interest to guests visiting at a public gathering place in Baltimore, where the candle is kept burning to permit guests to heat pennies and push them into its waxen sides while *making a wish*.

When a Wishing Candle has grown to unwieldy proportions with the weight of wax and pennies, it is turned over to the Red Cross. Recently one was reported to have yielded \$74.00 in pennies and other small coins.

Place the candle on a firm base, (*select a good sized candle*), and place it with a poster where there is constant traffic. The poster should announce the "Wishing Candle" and illustrate with a drawing that coins may be heated in its friendly flame and pushed into the wax body of the candle, the while making a wish. When the candle burns low, replace it with another candle set into the melted wax of the former one. Selection of various colors will add interest to the candle. It is well to announce what the coins are to be used for, when the candle is melted down. Surely the Red Cross or Missions Fund would receive wholehearted support. It would be well to make a special event of the gift of the candle to a special fund, when it has grown to ample proportions.

whole community will become familiar with the work, and it will interest the whole Church membership. An auction would provide funds for mission projects for the children's groups.

## The Gospel According to Luke

Study and reference material to supplement the actual Lesson material available for teaching the series of International Lessons on the Gospel of Luke may be found in the following:

"The Gospel According to Luke," G. Campbell Morgan, Revell, \$3.00.

"Outline Studies in Luke," John L. Hill, Revell, \$2.00.

"Jesus and Broken Personalities," Brooksie Stillwell Wells, Revell, \$2.00.

"The Life of Jesus Christ," James Stalker, Revell, \$1.00.

"A People's Life of Christ," J. Paterson Smyth, Revell, Illustrated, \$2.50 and Fiction Reader's Edition, \$1.50.

"Peloubet's Select Notes" by Wilbur M. Smith, a Lesson Commentary for the full year, including quotations and illustrations, may be had for \$2.00. It is issued by Wilde, and you will find a full page advertisement on this commentary in this issue. The price is \$2.00.

"Tarbell's Lesson Guide" needs no introduction to the thousands of Sunday School Teachers over the land, who have made an effort to ground their work in sound teaching psychology. This book, like *Peloubet's Notes*, should be an integral part of teacher study material. See the first inside page of this issue for price and address.

## Miniature House by Primary Group

A Miniature House, completely furnished, with colorful sun-deck over the attached garage, electric lights, and appliances in the house, a white fence about the yard, in which there is a pond with a small duck swimming on it, is the focal point of a Buffalo, New York, event, where the miniature is to be auctioned off to the highest bidder, the proceeds to be used for community work.

A miniature House suggests itself as an excellent project for primary and intermediate groups, including both boys and girls, since it would provide much educational matter during the building of the project. The plans, the selection of materials, sources of materials, as well as the actual construction and furnishing require constant study and handwork. The completed project will prove a good "window display" in some prominent place where the

## "Hospital-Expense" Insurance Plan

The Ministers Life and Casualty Union announces a "Hospital-Expense" Insurance Plan to its policy holders which should be investigated *immediately*, in reference to coverage for 1941 at a small additional fee.

Ministers not already policy holders in the Union should write to the Union at once for information, or to *The Expositor*, regarding this special coverage feature. The announcement was made to policy holders by mail, and the Editor of *The Expositor*, a policy holder



of many years standing, mailed his acceptance by return mail, in order to avail himself of the coverage from December 15 on. Minimize anxiety about the future by giving attention to this at once.



An American Bible Society Colporteur with two inquirers at the temple of Wat Po, Thailand, (Siam).

### Universal Bible Sunday, December 3th

"So there will be no BIBLE BLACK-OUT anywhere." There is available to every pastor of a Christian Church a brochure of suggestions for Universal Bible Sunday, entitled, "For the Healing of the Nations." It contains a suggestive address, and may be had by addressing The American Bible Society, Bible House, Park Avenue & 57th Street, N. Y. C. An attractive Poster is available, and attention should be given to the numerous broadcasting schedules planned for observing this important event.



Folding New Testament Pages in the Philippine Pub. House, American Bible Society.

### Poems for Many Uses

The following poem, "My Prayer," is a sample from a book of poems now being issued, entitled, "A Gentle Woman Passed

This Way." The poems were written by Milton G. Ignatz, and are published as a memorial to his wife. As a gift to bereaved, burdened or shut-ins, or as a source for suggestions in making addresses to women's groups, it has our recommendation. The price is given at \$2.00.

### My Prayer

Tried with the trials of life today  
My heart would teach my lips to pray  
With pretty word and fancy phrase  
But only simple words I say.  
Give me strength to bear my load,  
Give me strength to live and pull,  
Give me heart enough to hold  
More grief when the cup is full.  
For my transgressions, mercy Lord  
Toward my penitent soul show mercy,  
For my sins that are as red as blood,  
Oh God, Oh God, have mercy.  
Amen.

### Information Please

(An "Information, Please!" presented to a Sunday School is something just a bit different. The idea is flexible in a high degree and adaptable for countless occasions, and is presented by Gordon W. Mattice, Westminster Presbyterian Church, Rochester, N. Y.)

### Who Am I?

This morning we shall do something just a bit different. A feature of one of the popular radio programs has given me the suggestion for this little exercise of thought and imagination I ask you to participate in. I shall describe a certain something and I match your knowledge against mine. This description shall be divided into sections and at the close of each statement I shall pause. If you know or think you know what I am describing, you will please stand in your place. I think it will be more interesting if we do not help each other; let there be no prompting or speaking out. Now that I have explained what we are to do, let us begin. Can you answer, "Who am I?"

1. I was born a long time ago. In the Book of Deuteronomy I got my official beginning. If you know the sixth chapter and seventh verse you will know who I am. I am not commercial, yet many business concerns exist because of me. You'll find me in most every Church. A great number of people know me well, and the world's greatest men

testify as to what I did for them. Who am I? Stand up, if you know.

2. People of every age know me. Little children and old people love me. I help people to know right from wrong. I show them who and what God is. A famous author has said that those who obey me are better than those who do not, and that parents who come to me have better personality traits than those who do not. Who am I?

3. Statesmen, judges, social workers say that I am the most important thing of any nation, yet only two out of every three children in America know me. Who am I?

4. In a little cottage in Gloucester, England, a century and a half ago, I was organized and since that time over thirty-seven million have become part of me. Who am I?

5. The name of the man who helped me most to get going was Robert Raikes. He got the idea when the rough and rowdy children in the slums of his city were running wild. He rented a room and gathered a group. His friends called him "Bobby Wildgoose" and his "ragged regiment." He asked those who came only to have clean hands and faces, and combed hair. Who am I?

6. I came across the Atlantic Ocean in 1785 and William Elliott started me in his own home every Sunday afternoon. Who am I?

(These next statements can be adapted to the local situation).

7. The Presbyterian Church was quick to recognize my importance. There are now a million and one half boys and girls in Presbyterian Churches who attend me regularly. Who am I?

8. I meet each Sunday morning at ten o'clock and I have classes for everyone beginning with little children of about four years of age and I have many members who are grandparents. Who am I?

### **The Sunday School**

Now that we all know I have been describing the Sunday School and we are all standing up, let us determine and resolve that we are going to work together to make this year the very best we have ever had in our Sunday School, and that each one of us will do his and her part. To show that we really mean this we are going to remain standing and sing the hymn, "Who is on the Lord's Side," answering that everyone of us resolves faithfully to attend our Church School.

### **Church Greetings**

Ph. 4:21. "Salute every saint in Christ Jesus."

We counted the word "salute" or "greeting" nearly sixty times in the New Testament. Evidently, the early Christians were sociable and friendly. Not unlike Paul, effective Christian workers exercise great concern for new converts. Paul enjoins workers to "salute" converts mentioning them by name. Some of the most earnest church workers, we have met, were, in their early Christian life, the recipient of tender and frequent pastoral solicitude and care. Why not send a card or make a call upon the "converts" as well as older saints this New Year? God waits to bless friendly and non-commercialized visitation. Humanity doesn't forget. You and I remember when the minister or teacher or official called at our home — just to greet us.

It has set me to thinking along the same line of gratitude. As the Christmas season came and joy crowded out gloom, I reviewed all the names of the people for whom I am grateful. I have a much longer list than Paul. It would be very embarrassing to many if I set down the names of all those who, without thought of reward, have set forward my ministry at Shadyside. I would have to record the names of men and women, young people and children, who have given time and thought for the work of the Church. And I have no black list. There are no names of persons who have said "no" to requests for counsel and service. I often am amazed at the graciousness of busy folk who say "yes" to everything that will help forward the life of the Church. And to each and all I say, God bless you!

At the first service for students held in the Heinz Memorial Chapel the day before Thanksgiving Day, I spoke on the subject, "Is Gratitude a Dying Virtue?" It is so easy to take things as a matter of course—the unspeakably beautiful University Chapel itself for instance, and a thousand things we accept unthinkingly every day of our lives. Says Cicero, "While I would fain have some measure of all the virtues, there is no quality I would rather have and be thought to have than gratitude. For it is not only the greatest virtue but even the mother of all the rest." The little girl who prayed, "And thank you, Lord, for one kind teacher," had the secret.

And then indeed without the sense of gratitude the Christmas season would be an empty ceremony. "Thanks be to God for his unspeakable gift."



"When Mother Love makes all things bright,  
When joy comes with the morning light,  
When children gather round their tree—  
Then Christmas Child, we sing of Thee."

Yours very sincerely,  
*Hugh Thomson Kerr.*

✓

### Victory Craftsmen

A group of boys, a workshop, 5,000 broken toys, plus a sympathetic leader spells "Victory" in any town! South Boston, Virginia, like any other American community, could boast of its boy-groups, mostly Scouts. The need for someone to organize gathering and repairing some 5,000 toys needed for Christmas distribution to the handicapped, developed into an organized group, under the leadership of the Rev. R. W. Kirkpatrick, pastor of the First Presbyterian Church, South Boston.

The mending of 5,000 Christmas toys proved so much fun that it was decided to continue a "wood-working class" instructed by a former Manuel Training Instructor. A 9-inch lathe, a jig saw, a bench saw, a drill press, a belt and drum, sander and shaper were installed in a room on the foundation floor of the Church, and meetings are held regularly, in addition to the instruction periods, where members of the Victory Craftsmen, mostly twelve year old boys and over who are passing with good grades in their school work, are engaged in fashioning things with their hands.

In addition to the Wood-working periods, the group assists the pastor in the Church printing office. There they assist in printing the bi-monthly letters written by the pastor to the resident members, they address the envelopes for the letters, assemble the letters with inclosures, seal, and deliver them to the homes. Each Saturday they deliver the weekly Church Bulletin for the following Sunday, and once each month the Victory Craftsmen make the rounds of the homes for the purpose of collecting old magazines and newspapers, some of which are placed in homes where they cannot buy magazines, and some are disposed of to enable the group to engage in other enterprises.

In addition to the woodcraft and printing, the boys learn the art of cooperating with the leader, with one another, with the community residents, as well as getting invaluable experience in practical business.

Mr. Kirkpatrick will never want for leadership in his Church, with such a group in training.

### Church Worship

Since the appearance of Dr. Palmer's book on Church Worship, and its general acclaim by reviewers and readers everywhere, interest has been expressed in the general subject of Church Worship. Dr. Harold E. Niles says, "Several worth-while books on the subject of Church Worship are available, in addition to Dr. Palmer's book, and one wishes that laymen as well as ministers might read them. However, the next best thing is to teach to the congregation the meaning and significance of worship. The following books will be helpful—"Church Music and Worship," Earl Enyeart Harper, Abingdon.

"The Public Worship of God," J. R. P. Sclater, Doran.

"Worship in Music," by Edwin H. Holt, Abingdon.

"Christian Public Worship," Thomas L. Harris, Doubleday.

"Reality in Worship," Willard L. Sperry, Macmillan.

"The Quest for Experience in Worship," Edwin H. Byington, Doubleday.

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### Sowing and Reaping

*Gal. 6:7, 8.*

The language of the text justifies four statements, namely:

I. We are sowing.

II. Sowing, we shall reap.

III. Sowing, we shall reap what we sow.

IV. Sowing, we shall reap more than we sow.

—*Frank L. Cox.*

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### The Animated Magazine

Many young people, and older ones also, harbour the desire to write for publication, and few ever win success in having their contributions accepted by editors. Why not initiate an "Animated Magazine" in your membership or in the community where your Church is located.

Instead of submitting the written articles to editors, the members of the community have the privilege of voting on which of a number of articles or stories they desire to have read to them at a specific meeting. Each writer places the name of his article or story and number of words into a sealed box, no name signed, and when the box is opened at each regular meeting the names are read to the group as a part of the regular business, and votes are called for on each title. The number

of articles to be read at the next meeting depends on the number of words in each accepted article. Prizes for the best story and best article for the season should be awarded.

### Plan to Use Motion Pictures

Motion pictures in the church program are still enough of a novelty that many ministers do not realize how easy it is, with a little careful planning, to make a film an integral part of an informal service without disturbing the atmosphere of worship. Intelligent selection of pictures is the first essential; skillful presentation the second. If the technique suggested here is followed, no minister need worry about the result.

Plan your program in advance. After reading the story of the film, select hymns and scripture lessons which have a bearing on the subject. If there is a sermon before or after the picture is shown, plan it so that the incidents in the film will illustrate your points.

Ascertain where is the best place to set up screen and projector and the most effective size of picture you can get with your equipment. A small bright picture is usually better than a large dim one. But if the picture must be small, it must also be nearer the audience. With a completely dark room and a good screen, a good projector with a 250 watt lamp will throw a satisfactory picture  $4\frac{1}{2} \times 6$  feet; with a 500 watt lamp,  $5\frac{1}{2} \times 7\frac{1}{2}$ ; with a 750 watt lamp,  $9 \times 12$ . But poor screens, or light in the room can cut down the effectiveness tremendously.

Set up all equipment before the congregation begins arriving. This includes putting up the screen, setting up the projector, threading and focussing it.

Dim or brighten the lights in the church gradually. The shock of a sudden darkness throws the audience out of the spirit of worship and starts them talking. Likewise the sudden brightness after the film has been shown makes such a sharp transfer from the scenes in the picture that people will lose the effect. If it is necessary to change reels in the middle of the picture, use a small lamp. Turning on the house lights interrupts the continuity. The service will be improved if light changes can be managed without announcement.

Make the audience see what you want it to see. Read the story of the film first. If it deals with a problem, tell your congregation to watch for the problem and to consider how they would go about solving it. After the

showing of the picture, a discussion can be based on the film, or you can deal with its problems in a sermon.

Follow up your advantage. Use the vivid visual experiences your people have gained through seeing the motion picture as a basis for a series of meetings. For example, a month might be devoted to an intensive study of India.

FIRST SUNDAY: Show and discuss "Padre Sahib," dramatization of the daily life of a missionary in India, having previously drawn the attention of the congregation to the problems it deals with.

SECOND SUNDAY: Show a film on medical mission in India, and have a physician discuss health problems in the tropics and at home, pointing the significance of the Golden Rule as applied to contagious diseases and their prevention.

THIRD SUNDAY: Show a film on evangelical work in India, and discuss comparative religions and the problems of Evangelism both abroad and at home.

FOURTH SUNDAY: Serve an Indian dinner with those waiting on table dressed in Indian costumes. To emphasize the hunger problem small bowls of rice might be placed on the table first, and the explanation made that these represent the daily rations of the Indian peasant. Then serve an Indian dinner, and follow by a discussion of hunger and other problems in Indian life. (Films of the type mentioned may be secured from your Mission Board or from the Harmon Foundation, 140 Nassau Street, New York, N. Y.)

### Starting a Revival

An exchange tells a story about a little girl who went into a neighboring town, where there was a revival. She attended the meeting, and heard the story of the cross, and gave herself to Jesus.

When she returned home, she went to a old man who was a Christian, and said to him

"Can't we have a prayer-meeting?"

"We?" said he; "I don't know of another Christian in the district."

"Well," said she, "you are a Christian and I am a Christian; can't we have a prayer-meeting?"

"Well," said he, "we can say 'we' then."

They did have a prayer-meeting. The next day two or three more came. God answered their prayers, and now between twenty and thirty have found the Saviour.

In this day of activity there is great danger not of doing too much, but of praying too little for so much work. These two—work and prayer, action and contemplation—are twin sisters. Each pines without the other. We are ever tempted to cultivate one or the other disproportionately. Let us imitate him who sought the mountain-top as his refreshment after toil, but never left duties undone or sufferers unrelieved in pain. Lord, teach us to pray!—*Selected.*



## Shepherds Frame the CHRISTMAS STORY

C. Irving Benson

DOCTOR LUKE'S attractive word picture of the Shepherds, conjures up for us a scene that is dear to every lover of Christmas. There they sat huddled round their camp fire and in its reddening glow we see their weather-beaten faces, tanned by sun and wind. They were simple sons of toil with the smell of the earth about them. They draw their sheepskin coats closer about them as the chill winter breeze strikes cold. Through the night watches they were keeping guard over the flocks.

*"And, lo, an angel of the Lord stood by them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, 'Be not afraid, for I bring you good tidings of great joy which shall be to all people: for unto you is born this day in the city of David a Saviour which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, and lying in a manger.' And suddenly there was with the angel a multitude of the heavenly host praising God and saying:*

*'Glory to God in the highest*

*And on earth, peace, good will towards men.'"*

### *The Good News*

That was the good news—the Gospel—which the shepherds heard. If only it might break through the crust of our familiarity! I wonder if this everlasting glory was first made known to shepherds because they were simple, open-minded men? They were as little children. We are so conventional and sophisticated. Mr. Chesterton has a deep sentence in one of his books, in which he says that "some things are too important to be entrusted to the educated classes." And Jesus Himself said, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things

from the wise and prudent and hast revealed them to babes." When we think we know, we cease to become receptive—we become intellectually proud. Christ did not mean that education is not a good thing, or that a man ought not to have as much of it as he can get; but He did mean that education may very easily breed either the Pharisee or the skeptic in us.

Sir Henry Acland once found Michael Faraday in tears, with his head bent over his Bible. When he was asked what was the matter, he said, "Why, oh, why will not men believe the blessed truths here revealed to them?" It is because their minds are closed, and having eyes they see not, and ears they hear not.

### *The Inwardness of Christmas*

The real inwardness of Christmas is here. Unto you is born a Saviour—not merely a great Teacher, a great Hero, a great Man. What we need is Someone to deal with the plague of our hearts, to set our wrongness right, to heal the inner conflict and conquer our secret misery. We are not what we ought to be, not even what we want to be. There is a feeling of frustration, a sense of defeat which all our self-excusing and blustering heartiness does not entirely conceal from us. The Gospel of Christmas meets all the disease of the spirit.

Why did the angels crowd the midnight sky and make the Bethlehem uplands echo with their praise? Why? Because the birth of the Son of God was of intense significance to all the hosts of God. It happened on this earth, but it was of supreme importance in the universe. It was one of God's greatest deeds, like the Creation when "all the sons of God shouted for joy."

Jesus Himself taught us how intensely interested the angels are in mankind. Did He

not say, "There is joy in the presence of the angels of God over one sinner that repenteth." The struggle that goes on in a soul is of vital concern to them.

This earth is a little place in the universe, but the souls of men have other values than astronomical magnitudes.

### *Over the Moor to Bethlehem*

When the angels withdrew into the invisible and the hillside was dark again, the astonished shepherds hastened over the moor to Bethlehem. They went—not to see if the thing had come to pass, but to see the thing which had come to pass. They went with reverent wonder to see the babe and kneel at His cradle. We, too, must go to wonder and worship. When we grasp something of what God did for us in Christ we are lost in wonder, love and praise. "O come let us worship and bow down; let us kneel before the Lord our Maker."

When we come to Bethlehem and let the pity of God soak into our souls, saturate our minds with the astonishing truth that God so loved us that He gave His only begotten Son to us, that we might be harmonized—that God the Eternal, the Creator is a Father like that—then unless we are dull-minded and spiritually stupid we must be subdued by the mystery and glory and wonder of it all. Let us be still, and quiet and reverent and let the truth have its way with us.

### *The First Witnesses*

The sight of any new-born babe moves us deeply, solemnises us with wistful thoughts of the mystery of life. How then shall we be casual at Christmas, when God's own Son was born, stooping down to us that He might lift us up to Him? He was born that we might be born again—the oldest, the hardest, the worst of us.

"And all they that heard it wondered at those things which were told them by the shepherds." Those simple shepherds were the first to spread the tidings. "The first apostles were shepherds," says Faber, "the second fishermen." They were overflowing with gladness and in the rush and power of it they were eager to share with others what they had seen and heard. That is what is needed most of all in our time—men and women who will witness and share their experience of Christ. The good tidings are "unto you and all people." How are the tidings to be spread to all people?

### *Christmas Is For Everybody*

The New Testament never contemplated the winning of the world by evangelistic missions—not even by public preaching services. The meetings of the early Christians could only be held in secret. They were hunted and harassed by cruel persecutions. Yet their persecutors complained that their teachings spread like wildfire. "We are but of yesterday," wrote Tertullian, "yet we have filled your cities, islands, towns and boroughs; we are in the camp, the Senate and the Forum. Our foes lament that every sex, age and condition, and persons of every rank are converts to the name of Christ." It was accomplished by personal witness and example. The individual captured the individual.

### *Repudiate Or Propagate*

Mr. Stanley Jones at the end of his book on "The Christ of the Indian Road," tells how he asked a Hindu student if he didn't want to know Christ. "Yes," he said eagerly, "but I do not know how to go to Him. I need someone to introduce me." We are called to be introducers—to bring men and women into effective contact with Jesus Christ.

Any man who has a religion is bound to do one of two things with it, change it or spread it. He must either repudiate it or propagate it.

So these simple shepherds appear for a moment in the lovely story of Christmas; then they disappear, winding round the hillsides back to their waiting flocks. They pass and are content to pass. They are witnesses and heralds only. They gather round the manger but they do not hide it. They frame it. They point to it. They lead to it by the footprint: that they themselves have left upon the field of time.

### **Friend of Mine**

Friend of mine! Words are futile,  
Little bowls to hold the sea,  
Only God can tell completely  
What your friendship means to me.  
You are stars to light my darkness,  
You are sunshine's magic art,  
You are warmth for latent blossoms  
In the garden of my heart.  
You are springs of living water,  
When the cares of life oppress,  
You are cool, refreshing showers  
For my arid loneliness.  
Friend of mine! Unchanging, loyal,  
Giving, sharing without end,  
Let me be, till earth's last parting,  
What you are to me:—a friend!  
—Alfred Grant Walton.



# FLASH! A SAVIOUR HAS BEEN BORN

GUY EDWARD MARK

*"Preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:15.*

IT has been well said that "Christianity did not come into the world through the editorial page, but through the news column." "Behold," cried the heavenly news broadcaster, "I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a Saviour, which is Christ the Lord."

This announcement implies, first of all, that man needs a Saviour, that all men need a Saviour. And all men do need a Saviour.

The wise man said, "Lo, this have I found out that God hath made man upright; but they have sought out many inventions," or many evil devices and designs.

"All we have gone astray," is the way the prophet Isaiah puts it, "we have turned every one to his own way."

Going astray implies sinning, and that is why Paul declares that "all have sinned" and thus have "come short of the glory of God."

This is an unwelcome announcement. When Roger Babson was a young man he became ill, he was very sick, failing rapidly. One day he said to the doctor,

"What is the matter with me? I am not going to be kept in ignorance any longer. Tell me what is wrong."

"Well," said the doctor, "if you really want to know the truth, I will tell you. You have a fully developed case of tuberculosis. One lung has already been destroyed. The other lung is badly diseased."

"Thank you for telling me the truth," said the young man. "Now I know what I must fight."

Young Babson began his fight against the horrible disease. He fought courageously and successfully; so successfully that at an age when most men would think of retiring from active life, in addition to the many and heavy burdens he bears in connection with the huge business he has built up, he has been racing all over the country campaigning as the New Prohibition Party's candidate for the presidency of the United States.

The truth in the moral realm is often most unwelcome. I know a man who once preached as a candidate for the pulpit of a church. The pulpit committee was present to hear him. His sermon was a straight from the shoulder message emphasizing the need of the "washing of regeneration." He was rejected by most of the members of the visiting committee. Later he received word setting forth at least one of the reasons for his rejection: "People like to be told that *they* are good but that the rest of the world needs regeneration. They will support a minister for that." And then this reflection is added: "I don't know how Isaiah and Ezekiel and the rest of the prophets ever saved theirs heads so long. God must have protected them. But let one of them preach in a modern pulpit, and see how long he would last. Not long."

Well, the truth of the matter is that "all have sinned," and "the wages of sin is death." But, thank God, we have a news flash: "A Saviour has been born." That is good news, front page news. The Saviour is Christ the Lord.

Johnny was light-fingered. He took most anything he saw that he wanted. His parents were broken-hearted. They consulted a psychiatrist who assured them that they did not need to worry. The lad was not radically wrong. He had a slight maladjustment, that was all. About two months treatment by the eminent doctor would effect a cure. The hopeful parents sent the lad to the specialist twice each week for two months. At the end of the two months the lad was discharged as cured. Presently the telephone rang in Johnn's home. His father answered the call.

"Has Johnny gotten home yet?" was the question asked by the eminent doctor in an excited, disturbed voice.

"No, not yet," replied the father.

"Well, then," said the doctor, "he's on the way. He left my office about half an hour ago. When he gets home search him for he took my watch."

Substitutes do not work. They do not reach the seat of the trouble. They do not save the soul. They do not transform the character.

Substitutes are positively harmful in that they keep the person needing help from the only remedy for sinful men, namely, the Saviour who is Christ the Lord.

So serious is this matter that Paul with great feeling said, "Though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed."

"Go ye into all the world and preach the gospel to every creature," is the divine command. Now of course we know that the gospel that we preach today includes the good news that Jesus Christ was born to be our saviour, that He was delivered for our offenses and raised again for our justification, that He was later taken back to heaven for our intercession or preservation, and that one day He is coming back from heaven for our glorification. All of this is needed for the largest development of Christian character and usefulness. However, for our present purpose we may confine our thoughts chiefly to the saving phase of the gospel.

"Unto you is born a Saviour, which is Christ the Lord." "He that believeth and is baptized shall be saved."

One day a Christian worker was walking along the street in company with a soap manufacturer. The soap man was not a Christian.

"The gospel you preach has not done much good," he said to the Christian worker, "for there is still a lot of wickedness and thousands of wicked people."

The Christian worker was silent for a moment. Presently they came to a little girl who was making mud pies. She was very dirty. Pointing to her, he said to the soap man,

"Soap has not done much good in the world, I see, for there is still much dirt, and very many dirty people."

"Oh," explained the manufacturer, "soap is only useful when it is applied."

"It is exactly so with the gospel," came back the Christian worker, "it is effective only as it is applied, as the Saviour is received."

He was right. Jesus Christ saves lives and transforms character only as He is received by those who need such saving and transforming work done in their hearts.

Two Salvationists were sent by the British government to work among the gangsters on the Andaman Islands. Here 600 of the most degraded and desperate characters were segregated. Of this number about 120 were kept in chains. The Salvationists preached

the gospel, told the good news of one who could save men from their sins, talked to the hardened men about Jesus Christ. One by one the men believed the good news and received the Christ. Little by little improvements were made in the settlement. Schools were built, medical dispensaries were opened; and gospel halls were provided.

After twenty-five years of work among these people the Salvationists returned to England to give an account of their work. They stated that in twenty-five years spent among the criminals they had not lost the smallest possession, but that within one half hour after reaching civilization a valuable umbrella had been stolen from them.

Flash! Good news! Jesus Christ is man's Saviour. But, now get this, Jesus Christ can save men only as those who need Him receive Him.

Flash! Good news! Jesus Christ transforms character. But, and get this also, Jesus Christ transforms character only as those who need to have their characters transformed receive Him into their lives.

"He that believeth and is baptized shall be saved, but," and how solemn are the remaining words in this great declaration, "He that believeth not shall be damned."

"Go ye into all the world and preach the gospel to every creature," and do it quickly, for one of these days the Saviour will say, "It is enough, no more preaching of the gospel of the grace of God. The hour has come for the judgment of the nations and the establishment of the Kingdom of Heaven on earth."

Once the great preacher George Whitefield was speaking from the text, "The door was shut." He was dwelling upon the importance of immediate acceptance of the Saviour while the door of opportunity was still open for sinful men to enter and be saved. Two flippant, careless young men were in the audience. One turned to the other and said, "What if the door is closed, another one will be opened." Later in the sermon the preacher said, "It may be possible that there is a young man here who thoughtlessly says, 'What if the door is closed, another one will be opened.'"

The two young men looked at each other in great surprise and evident concern as Mr. Whitefield added, "He is right. Another door will be opened. It will be the door to the bottomless pit, — the door of hell?"

"Go . . . preach the gospel . . . he that believeth and is baptized shall be saved. He that believeth not shall be damned."



# JOSEPH—FORGOTTEN MAN OF CHRISTMAS

GORDON W. MATTICE

*Scripture: Matthew 1:16-25, 2:13-15.*

**J**OSEPH is the forgotten man of Christmas. While Mary has received great adoration and reverence, Joseph is hardly mentioned. Scripture does not record one word he uttered. Even in the pictures of the Nativity he is relegated to the background. About all that we know of him is that he was a just man, a carpenter, and the husband of Mary.

His genealogy is given, and he is identified as being of the lineage of David. There are very few references to him, the first being when it is said that he was espoused to Mary, and the last when he and Mary attended the Passover at Jerusalem, when Jesus was twelve years old. As no more is said of him in the sacred narrative, and as Christ committed Mary to the care of one of His disciples, it is supposed that he died before Christ began His public ministry.

Harold L. Proppe says of Joseph that he is the representative of a large group of men who never occupy prominent places and who never become famous after the standard of the world, but who are great in God's sight, and upon whom God depends. Joseph is a type of the unseen and unpraised heroes, of whom there are many. We ought to know something about Joseph.

God was at great pains to find a mother for His son and He was equally discriminating in the choice of a man who would be the foster-father of the Messiah. Suppose Mary had been the espoused wife of a different type of man than that which Joseph represents? Mary, pure, innocent, with her imaginative and emotionally disturbed nature, would have been plunged into mental, nervous and spiritual complexes had she been unable to lean heavily upon a just, kindly, and understanding man, such as was Joseph.

To Joseph, the Annunciation must have been a sore trial. Elizabeth Hart in her delightful novel, writes of the happiness of anticipation, as Joseph came near to his wedding day, and then to have doubt cast over the purity and character of his beloved, must have been agonizing. Mary was in danger of being put to shame publicly, and a passionate,

cruel man would have availed himself of the Mosaic right to put such a woman away. But he chose to be loyal to Mary. He was to be her husband, but what about his reputation? What would it do to his business? What about gossiping neighbors? What about public scorn? These and a thousand questions must have troubled his brain and flung open the doors to doubt. But he came through, and what he was and what he did puts him among the most unique forgotten men in the history of the race.

When God chose him to be the foster-father of the baby, his life was flooded with trouble and heart-ache. He might have refused! He could have coldly turned away from Mary. I wonder if you and I, sometimes in our haste, do not often close the door that God opens before us, especially when it means struggle.

There are four things we can note about Joseph.

I. We are told that "while he thought on these things," the angel of the Lord appeared to him in a dream, saying, "Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins."

Joseph was a thoughtful man. He did not act hastily. To him an angel appeared three times and God whispered secrets to him no man had ever heard or will ever hear again. These came in a dream, which was a common occurrence among the ancients, for both warning and prediction. Joseph was a man of faith, and in perplexity he obeyed. He took his place among those who by faith have followed God's leadings, though they could not understand. He thus anticipated Newman's hymn,

"Keep thou my feet, I do not ask to see  
The distant scene, one step enough for me.  
Lead thou me on."

II. Think of the concern of Joseph, seeking a place where the mother might give birth to her child. You know the incident. They travelled from Nazareth, southward to Beth-

lehem, in obedience to the decrees of Caesar. The town was overcrowded when they arrived there, and the baby was about to be born.

Merson has given the world a great painting, showing the arrival at Bethlehem. It was late at night, and Joseph knew that he must make haste to find a place. In her suffering and anxiety, Mary awaits as he feverishly seeks a place of refuge. Here is a desperate man. Any father can understand the nervousness and concern of such an experience. Doctors tell us that they can usually take care of the mother and the expected child — the father is the problem.

There is an ancient carol in the form of an imaginary conversation between Joseph and Mary.

Joseph — "Another street we'll try, a courtyard there may be, here before mine eye, is the grand hostelry."

Mary — "I pray thee, of thy grace, no further can I go. Alone you seek a place; my strength, it faileth so."

At last a place is found, and in the still of the night Jesus is born.

III. To his already confused mind, how strange it must have been when the shepherds and the wise men came to pay their homage and to present their gifts. When they departed it seemed that now they could relax, but the angel of the Lord appeared, saying, "Arise, and flee into Egypt; and be thou there until I bring thee word; for Herod will seek the young child to destroy him." And by night they departed.

That land which was one of bondage and groaning for the ancient people, becomes now the place of refuge and safety. Note the similarity between the history of Israel in its infancy as a nation, and that of Christianity in its beginnings.

Obedience on the part of Joseph involved two things; activity, "flee into Egypt," and patient waiting, "be thou there until I bring thee word."

Like St. Paul, faith made him obedient to the heavenly vision. A candidate for admission to the church related a dream by which he had been moved to join. He told of the things it suggested to him. When he ended his recital, one of the officers said to him, "We do not wish to despise a good man's dreams by any means; but we will tell you what we think of the dream after we have seen how you go on when you are awake." Joseph acted on his dream.

IV. St. Luke gives us by implication, still

one more insight into the character of Joseph. The Holy Family returned to Nazareth and Jesus increased in wisdom, stature and in favor with God and man.

What a godly home it must have been! How Mary and Joseph must have, as loving parents, watched the boy grow. Joseph was a religious man, and as head of the house he would see that his boy was taught the Sacred Scriptures, steeped in the Prophets and the Law.

Then, as the boy grew older, He would work with Joseph at the carpenter's bench. Those years of carpentering left their mark on Jesus. This trade is one of the four oldest of men's occupations. The carpenter handles the most familiar materials, and his task is to transform them visibly into useful articles for men. Every man learns certain lessons from his trade, and Jesus learned that material can be fashioned and shaped so as to serve man. There He learned that the only way to bring salvation is to transform; a box can be made from an ugly log of wood, so can a wretched, degraded soul be transformed into true citizen of the Kingdom of God.

Many of the parables and sayings of our Lord reflect what He learned in that humble shop. He was a workman that needed not to be ashamed. At the bench He learned to build enduring articles, and how to build that city which hath foundations, whose architect is God.

There is another implication here. What a father Joseph must have been, for is it not true that children get their ideas of the Heavenly Father, of God, and life from their parents?

Those who have studied Shelley's "The Cenci," will remember how impossible Beatrice found it to call God "Father" in view of her own father. In the light of all that psychology teaches about the importance of the first few years of a child's life, we must surely pay a great tribute to the Father of Jesus. Indeed, His memorial, did we but recognize it, could hardly be greater. It is the first phrase of the Lord's Prayer, "Our Father, which art in Heaven." Jesus could never have taught men to think of God as a perfect Father unless Joseph had been a remarkable father to Him. The idea of God as Father, which is one of the great ideas of Christianity, profound as it is, reflects the relationship between Joseph and Jesus.

A prosperous business man said to a friend "Would you like to know what I'm going to give my boy for Christmas?" Of course he



# Christmas Suggestions

## American Mirror

By HALFORD E. LUCCOCK

Here is a candid camera picture of the ten tumultuous years of American life as expressed in the literature from 1930 to 1940. The fiction, drama and poetry of the period are examined in relation to the ethical, social and religious phases of our life and thought during those years. \$2.50

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By SIR JAMES G. FRAZER

In this famous volume is the absorbing account of the myths, superstitions, ancient religious rites, and practices of every land from the remote past to recent times. Beautifully bound and jacketed, the new edition of this world-renowned work is offered at an amazingly low price. \$1.49

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## The Modern Use of The Bible

By HARRY EMERSON FOSDICK

To Dr. Fosdick, the Bible is a book of vital personal religion. In this important and well-known book, he makes a strikingly clear statement of the way in which its eternal truths may be reconciled with modern thought and applied to everyday life. "Of great use — an invaluable tool."—*The New York Times*. \$1.00

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## Not Alone

By JOSEPH R. SIZOO

In these bewildering times, what does Christianity have to say? Today, people are asking more and more often what answer the Christian religion can possibly have for the present state of confusion and chaos. Dr. Sizoo offers our war-torn world a message of hope and leads us to a steady sense of God's unfailing presence. \$1.25

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By ERDMAN HARRIS

Dr. Harris considers the necessity of helping our youth to help themselves and gives actual methods for dealing with their problems of belief, morals, vocations and standards of behavior. \$1.75

★

## Chart For Happiness

By HORNE LL HART

Here is a scientifically prepared chart for the measurement of individual happiness in relation to effective living and working. Full instructions are given on how to use and interpret it. \$2.00

★

## A Preface To Christian Theology

By JOHN A. MACKAY

Dr. Mackay offers a non-technical approach to the relationship of theology and present-day individual and social ethics. He deals concisely with momentous factors, crucial for modern Christianity and challenging for every thoughtful Christian. \$2.00

★

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wanted to know, and thought of some costly presents that the father could afford to give. The man pulled a piece of paper out of his pocket and handed it over. On it was written, "To my son: I give you one hour each week day and two hours of my Sundays, to be yours, to be used as you want them, without interference of any kind whatsoever." "Tell me," asked the friend, "how did you happen to hit upon the idea of giving such an extraordinary present." He replied, "The other day a young fellow, whom I had not seen since he was a kid about my boy's age, came into my office to make a touch. His face carried the tell-tale marks of dissipation. He was a human derelict. 'Robert,' I exclaimed, in

amazement — 'to see you like this — and you with such a father!'" He was silent for a moment and then said, "Well, I've often heard what a grand man was my dad, my friends all told me so. But I never knew him. He was so much occupied with his business and his clubs that I only saw him occasionally at meals." That made me think, and believe me, from now on I'm going to see that my boy has a chance to know me."

A Father's gift to his son — what could be a better one? To every Father of a growing boy — and a growing daughter as well, I say, whatever you plan to give your child on Christmas morning, make sure that you give something of yourself.

## HOME FOR CHRISTMAS

IVAN H. HAGEDORN

*Text: Luke 15:17, 18).*

**M**UCH of Christmas is associated with the old home. Christmas surely makes its contribution to that solid and loving family life, which gives its benediction down through the years. When Christmas comes round, there is that pull upon the heart-strings stronger than the proverbial twenty-mule-team, calling us home. Weighty matters are pushed aside and the simply expressed words, "I'm going home for Christmas," seem sufficient to overcome all difficulties.

Many a father and mother live in the anticipation of answered prayer, that the steps of a wandering son or daughter will strike for home at Christmas time. Doors are thrown open wide at Christmas time, giving assurance of welcome and hospitality. And the arms of God open for the embrace of the returning sinner. Many of us need to avail ourselves of the heart-warming season, and give thought and make resolution to return to our Father's House at Christmas time.

### I

But before we can return home, we must first realize that we are away from it. The prodigal son first sensed his loss through absence from the old homestead. How fully he admitted his folly. "How many hired servants of my father's, have bread enough and to spare, and I perish with hunger."

Sin is the one great obstruction in the way that leads home to God. It is the one thing that needs to be confessed before we can hope

to feel the warmth of our Father's loving arms. Men have lost their sense of the awfulness of human sin. The pulpit is not entirely irresponsible. It has ceased to bear down hard on sin, and instead has taught psychology. The consequence has been, as a famous English bishop has said, "It does not scratch where people itch." We will not be home in our Father's House this Christmas unless we first of all confess our sin. It is only so that we can make our home with God and He make His home with us. Bishop Charles L. Slattery tells us of a story he heard in a little Church in France. A new Pastor had come to the village, and called at a certain cottage. When the husband came home from his work the wife said, "The new Pastor called today." "What did he say?" asked the man. "Oh," she answered, "he asked 'Does Christ live here?'" and I didn't know what to say." The man's face flushed. "Why didn't you tell him that we were respectable people?" he said. "Well," she answered, "I might have said that only that isn't what he asked me." "Then why," pursued her husband, "didn't you tell him that we said our prayers and read our Bibles?" The wife replied, "But he didn't ask me that." The man grew more vexed. "Why," he continued, "didn't you say that we were always at Church?" The poor woman broke down. "He didn't ask that either. He asked only, 'Does Christ live here?'" This man and his wife pondered for many days what the grave Pastor meant by his question. Little by little, they realized that Christ had not been





# A Christmas Carol

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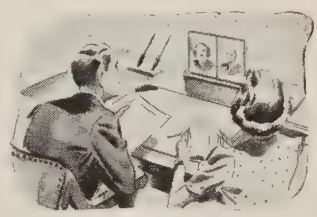
**1** "Last night," said my visitor, "in making up our Christmas lists, my wife remarked that we had remembered all our friends except the truest and most helpful one of all—our church. I'm open to your suggestions. . . ."



**2** "Look," I replied, "at the tower of our church—a silent finger pointing to the sky. Can you think of any gift more inspiring than one which would change that silence to the rich, warm eloquence of Christian music played by a real Carillon?"



**3** His gift was announced on Christmas Day, and the Carillon dedicated sometime later. Hundreds came to attend the ceremonies—and stayed to marvel at the beauty and purity of the music. It was a day that neither I nor my friend shall ever forget.



**4** "I am deeply grateful," wrote the donor, "for your suggestion. The dedication stands out as the most thrilling experience of my entire life, and every day, as the Carillon rings out, I appreciate anew the privilege of having provided . . . *for all time* . . . so inspiring a Christmas gift to my church. . . ."

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made at home in their hearts, and finally on their knees they confessed their sins and bade Him enter in. They got home for Christmas.

## II

Though the door of the Father's House is wide open at Christmas time, the wanderer must arise and go in. Some years ago, Stanley Baldwin, then Prime Minister of England, stood on the terrace of a beautiful villa near Florence. It was a September evening, and the valley below was transfigured in the long, horizontal rays of the declining sun. He heard a bell, whose every vibration found an echo in his innermost heart. He said to his hostess, "That is the most beautiful bell I have ever heard." "Yes," she replied, "It is an English bell." And it stirred the heart of a wandering Englishman and made him sick for home. For two thousand Christmases, the voice of Christ has sounded far and wide, bidding us to turn unto Him. How home-sick it should make us feel!

With tender, bleeding hands, our Lord, Jesus Christ puts the lamp in the window. For two thousand years now, He has done just that. The latch is open. He waits for His sons and daughters to come, and spend Christmas with Him. Sometime ago, an evangelist travelling on the train, was singing to himself the song, "I've been Redeemed." A fellow-passenger, hearing, joined him in the song. After singing, the evangelist put the question to the stranger, "Have you been redeemed?" "Yes, praise the Lord," was the answer. "May I ask how long since?" "About two thousand years ago." The astonished evangelist echoed his surprise. "Two thousand years ago?" "Yessir," said the fellow-passenger, "but I am sorry to say, it's not more than a year that I've known it."

## III

It is obvious, too, that to return to the Father's House this Christmas, one must go by the only road that leads to it. Jesus Christ said, "I am the Way. No man cometh unto the Father but by Me." There is a little chorus, "Led by Jesus, we are travelling home." He alone can bring us safely home.

The only name of sufficient strength to save is Jesus Christ. One day, a young man came to see Woodrow Wilson. He was shabbily dressed, and plainly a drunkard. The secretary tried to put him off. The young man said, "Just send my card to him please. He will see me. I was one of his students." The secretary, still hesitating, the young man drew a paper from his pocket and said, "All I want

to ask him to do is to witness my signature to this." "And what is that?" asked the secretary. "It is a pledge. I am going to sign the pledge, and if my old professor witnesses it, I shall never break it." The young man was taken in to the Executive's office. President Wilson came forward to meet him. He took the young man's hand into both of his own warmly, saying, "What can I do for you?" The young man brought out of his pocket the pledge, and placing it on the table signed it. He then gestured to the President, "Now, please put your John Hancock there, Professor." Mr. Wilson complied, wrote on it beside the word "Witness"—The President of the United States, Woodrow Wilson. Work was secured for the youth, and for some months he did well. Then, one day, he failed to report to his desk, and upon a follow-up, he was found in a room with the gas turned on, his head on a table with the pledge spread out before him. A note explained that he had at last broken the pledge, and there was nothing else to do but to end it all. Jesus Christ alone is able to give that strength, enabling us to stand. The foundation He provides is alone that which is secure.

## IV

It makes a heap of difference too, for the wanderer to know that there is One on the door-step eagerly scanning the road to see if you are coming home for Christmas. Dr. Guthrie, in his autobiography, describes an old Scotch parishioner, "who died as he lived, a curious mixture of benevolence and folly." The lawyer who drew up his will, after writing down several legacies, of five hundred pounds to one person, a thousand to another, and so on, at last said: "But, Mr.—, I don't believe you have all that money to give." "Oh," was the reply, "I ken that as well as you, but I just want to show them my good will." But God's good will toward men is no mere pretense of bestowing gifts. He gave His Son, that whosoever believeth in Him should not perish, but have everlasting life.

Think of it! While we were yet sinners Christ died for the ungodly. All in order that we might be home for Christmas. That is a fact that has never ceased to silence the fears of the human heart. God thinks upon us tenderly, and wants us home for Christmas. Samuel Hadley, in his work at the Water Street Mission, once came in contact with a boy who had stolen money from his father, and had run away from home. When Mr. Hadley found him, he was penniless and in rags. When Mr. Hadley advised him to go back to



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*Peloubet's*

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his father, the boy replied: "You don't know my father, or you wouldn't advise that. He's a hard man, and he'll never forgive me." "Well," said Mr. Hadley, "come to the mission and stay tonight." That night, a letter was sent to the father, telling him that his missing son was in the Water Street Mission, in great need, and telling also of his sorrow for his wrong-doing. The next morning, a message flashed over the wires, "My boy is forgiven. Tell him to come home."

## V

Certainly, it is a matter of importance, to remind the wanderer that deep suffering is experienced by those who painfully wait to hear from or see the one for whom they long. The Eternal God and Father is no exception. His heart is pained at the absence of each one from the hearth. Let us think upon that. It will help us to go home for Christmas. For it is a truth that it is not our repentance that starts His love, but it is His love that starts our repentance. This avenue of approach accounts for the lives of the saints in every age. It is said that the eyes of the crucified One followed Francis of Assisi throughout his life, and naturally all that he did in his useful and blessed life was the out-flow of that productive conviction. The contemplation of the sufferings and death of Jesus Christ points

the weary traveler toward his Father's House. And it is the realization of the poignancy of the sufferings of the Eternal which stirs the heart, to win the sinner from the error of his ways. Certainly, the joy of going home at Christmas is made all the more joyous when you bring one of the homeless with you, to spend that blessed day before the hearth in the Father's House.

## VI

Certainly, the joy of the reunion should speed our feet homeward at Christmas. Charles Dickens has said that the most touching story in literature is the story of the Prodigal Son. How happy it is in its climax. The old father, standing on the steps of the old homestead, his eyes sharpened through their much looking down the road. At last, they glimpse a boy, limping his way down the dusty path. Glad recognition, and then hurrying foot-steps, and open arms, and warm kisses! There was not a word of reproach. Instead, there were words of pure gladness. "Bring forth the best robe and put it on him, and put a ring on his hand, and shoes on his feet, and bring hither the fatted calf and kill it, and let us eat and be merry, for this my son was dead and is alive again. He was lost, and is found."

He was home for Christmas.



# INTERNAL CHRISTIANITY

ROBERT LLOYD ROBERTS

JESUS does not condemn us for keeping the outside of our cups clean; but He does condemn us for stopping with that, and for not going on and washing the inside of the cup also. Since we know about germs, we are even more interested in seeing that the inside of our cup is sterilized than that the outside is scrupulously clean. We know that the danger is on the inside of the cup, or on the edge where we drink. But when we turn to things that concern our moral life, we are often more careful about the outside of the cup. We may even become so interested in trying to give people a good impression of ourselves that we forget to take care of our inner life. While the outside of the sepulchre may be whitewashed, inside it may be full of dead men's bones.

External Christianity will more or less take

care of itself, if we attend to the internal Christianity first. The vital part of our spiritual life is the internal part, the inner life. Here is where we really live. We may avoid even the appearance of evil, and appear unto men to be sound, and yet we may be evil at heart. But when we get right within, the good will finally show through. And more than all this, the glory that we have with God, is greater than the glory that we may have with men.

*Internal Christianity is Non-injurious*

One mark of the proper kind of internal Christianity is that it is non-injurious. It is not harmful to society. This inner spirit of harmlessness was manifested by Christ toward all kinds of men, rich and poor, high and low, alike. "Love thinketh no evil."

The Christian is the perfect gentleman or



lady and gives no offense to God or man. Let the Christian purpose to be inoffensive in his heart toward all men, and especially to the Son of Man. This is to have a heart void of offense. Internal Christianity is marked, non-injurious on the label. This is one of its prime characteristics. "Let this mind be in you which was also in Christ Jesus."

#### *Internal Christianity is Under Guidance*

To some extent the Christian is self-piloting; that is he stands on his own feet. He is a lifter and not a leaner. He bears his own burdens. He carries his own cross. He is independent and as far as possible, takes care of himself. He even goes beyond this and helps to take care of others, if he is able. "Bear one another's burdens and so fulfill the law of Christ."

But the Christian is one also who says, "Jesus, Saviour, pilot me over life's tempestuous sea." And also, "Guide me, O Thou great Jehovah, pilgrim through this desert land." He is one who knows that he cannot walk alone and walk safely. He knows that he must cast his burdens on the Lord, and the Lord will sustain him.

"So, on I go, not knowing

I would not, if I might.

I would rather walk in the dark with God  
Than walk alone in the light.

I would rather walk with Him by faith,  
Than walk alone by sight."

#### *Internal Christianity is Kind*

"Love suffereth long and is kind." When we have the right brand of internal Christianity, we are kind and helpful. We are motherly. Jesus was motherly. How oft would He have gathered Jerusalem under His protecting love, as a hen gathers her chicks. He wept because Jerusalem would not heed His motherly call. The true Christian mothers the sinner and nurses him back to moral and spiritual health.

It is a mark of strength, to be kind to the weak. "The bravest are the tenderest; and the loving, the most kind." It is a sad day when Christians cease to weep over Jerusalem; when they do no longer care to gather her children under their wings as the hen gathers her chicks. It will be a sorry day for the world when pride and selfishness rule our hearts instead of Christian love. Only Christian love can make wars to cease from the ends of the earth.

#### *Internal Christianity Can Take It*

When the soul is internally fortified it can take anything. It is strong against despair and doubt and fear, when its strength is within. Such internal strength made Job cry out,

"Though He slay me, yet will I trust Him." There is no crying before one is hurt, when one has strength from within.

The internally fortified Christian may be down but he is never out. He won't squeal. He will take his beating and come back for more. He doesn't know when he is beaten. He is "strong with the strength" that God supplies through His immortal Son. He has within him, wells of water springing up unto eternal life. Put him behind the eight ball, and he can take it. He won't squeal.

#### *Internal Christianity is On-the-level*

There is no such animal as a Christian hypocrite. The two words don't work together. When a man is under the Cross, he is out from under the double-cross. He keeps the inside of the cup clean also.

Don't make the mistake of judging Christ by Christians, always judge Christians by Christ. It is one thing to condemn the Church, it is another thing to condemn Christ. There may be hypocrites in the Church, there are no hypocrites in Christ. When a hypocrite gets close to Christ, he either loses his hypocrisy or else he loses Christ. "Love rejoices in the truth."

#### *Internal Christianity is Trunk-line*

So many people live on the side-tracks of life. They get on the branches and never get back to the trunk-line. Pleasure and fun are good things, but "Life is real and life is earnest." "All work and no play, makes Jack a dull boy," is true, but it is also true that all play and no work, would make Jack a silly boy. Life should fulfill some useful purpose. "Remember now thy Creator in the days of thy youth." "Man's chief end is to glorify God and to enjoy Him forever."

Youth is not something to while away at silly things. It is the seed time of life. The harvest in later years will depend upon what is sown in youth. "The fruits of a well-spent youth, are reaped in a good old age." Sir Walter Raleigh said, "Errors that are acorns in youth, become oaks in older life."

Jesus put this truth about a trunk-line life in these words, "Seek first the Kingdom of God and His righteousness." We are to put the Kingdom of God first in our lives, and then all the pleasure and other things we have need of will be added unto us. Let us be serious at times and not just giggling at everything we see or hear. "Be sober." Be righteous.

#### *Internal Christianity is On the Beam*

An airplane can be guided safely by a radio beam, if the pilot keeps the plane on

the beam. He can turn neither to the right hand nor to the left, or he will get off the beam. Morality is a straight and narrow way. It goes straight up to God. It is a narrow way, on either side of which are steep embankments. One leaves this narrow way at his peril.

The spiritual instrument that keeps us on the beam with God, is prayer. Prayer helps us to steer a straight course, lest if one do not fall on Scylla, he will fall on Charybdis. There is a happy medium of safety between the perils of extremism. Prayer helps us find the right course and hold to it. It gives us a grip on God. It nails us to the Cross. It provides a channel for the Holy Spirit to flow in and out of our lives. Prayer knocks at the inner gate and obtains admission. "Satan trembles when he sees the weakest saint upon his knees." "We kneel how weak; we rise how full of power."

*Internal Christianity is Christ Inside Me*  
Paul found out that being a Christian meant that Paul was dead: he was dead but Christ lived in him. "I live, yet not I, but Christ liveth in me." "For me to live is Christ." The Christian is different from the man of the world, he has Christ living inside.

Without Christ he, who is a Christian, can do nothing; but with Christ inside, he can do all things through Christ who strengthens him. Behold, He stands at the door of your heart and knocks, and He will come in and sup with you and you with Him, if you will but open wide the door and say, "Lord Jesus come in."

"I am Thine, O Lord, I have heard Thy voice,  
And it told Thy love to me;  
But I long to rise in the arms of faith,  
And be closer drawn to Thee. —  
"O the pure delight of a single hour  
That before Thy throne I spend,  
When I kneel in prayer, and with Thee, my God,  
I commune as friend with friend."  
—Fanny J. Crosby.

# JUNIOR PULPIT

J. J. SESSLER, Ph.D.

## Hearts Filled With Love (Christmas)

### Materials:

Two small match boxes.

### Demonstration:

All the matches are removed from both boxes. To prepare for this demonstration, the performer removes the label from one match box and pastes it on the bottom of the other. The top and the bottom of the prepared box will then be identical. Wedge a layer of matches between the bottom of the drawer and the bottom of the box. To do this break down the bottom of the drawer just enough so that the matches will be flush with the sides of the drawer. This one layer of matches will give the appearance of a full box of matches when the drawer is partly opened. By turning the box over and opening the drawer partly it will amaze the spectators to find it empty. If you occasionally will turn the box in your hand as you talk and before you open the drawer to show when it is empty and when it is full, it will prevent the audience from detecting that the box has been especially prepared. You should have a secret mark on the box to know which side is which.

### Story:

Christmas is a gloriously happy time. It is a time of greetings and giving. At the first

Christmas it was God who gave us Jesus. God likes to give. He gave us many, many wonderful things, long before he gave us Jesus. God gave us everything that is in this world. Everything in this whole universe was created by God. God made the sun, stars, trees, flowers, grass and all things beautiful. He did not buy these ready-made. He made them. No one but God could have made them. And then he gave them all to us. God is always giving. He has a heart full of love, and a heart filled with loves likes to give. The best gift that God gave us is Jesus. And the day he was born we call Christmas. That is why Christmas is such a happy day.

But some people are not happy even at Christmas. It is because their hearts are empty — empty of love. Look at this match box. (Open drawer to show empty side) It is empty and that is the way many people's hearts are. Joy comes from a full heart of love. If the heart is full of love there will be joy. (Open drawer again to show full side). The box now seems to be full of matches. Even so a person who awhile ago was unhappy because there was no love in his heart, can suddenly overflow with joy if he will let God fill his heart with love. God spreads



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happiness not only on Christmas but on every day because he loves all of us. "For God so loved the world that he gave his only begotten Son."

Whose hearts are empty of love at Christmas and whose hearts are not empty? Let us look at a few people. Here is a husband and wife who on Christmas day are standing in front of a beautiful new house that they just built. "I don't like the paint" says the wife, "it is terrible; and I don't like the way the kitchen is arranged." The husband becomes angry and says, "I don't care whether you like it or not, it is bought and paid for, you can take it or leave it." With that he walks away. (Show empty side of match box) Their hearts are empty of love just as this match box is empty. The trouble with these two people is that they have selfishly spent everything they had on their house for themselves. Even on Christmas day they had nothing to give to others. Their hearts are empty.

Not far away there is another husband and wife who have been saving up money for a new automobile. They looked at some of the newest shiny models shortly before Christmas. "What do you think of this one?" said the husband. "I like this one the best, especially the color." The wife did not seem to be very enthusiastic about any of the automobiles. "What is the matter?" asked the husband, "Don't you want a new automobile?" "Well," said the wife, "I don't think I want one just now. Here it is almost Christmas. If we buy a new automobile we will have no money left to buy gifts for others, especially some of the poor people who need clothes, food and coal to keep them warm. We can make our old automobile do for a while. I think I will be happier with the old automobile during the Christmas holidays than with a new one." "Perhaps you are right," said the husband, "Let us see what kind of gifts we can find for others to make them happy." (Show full side of match box) These two people were truly happy because their hearts were full of love even as this match box is full of matches.

In another house is a boy who is very excited on the day before Christmas. He said to his playmate who never received much for Christmas, "In that room is a bicycle, skates, an electric train and many other things all for me. Tomorrow I will let you see them, but don't you touch them." (Show empty side of match box) This boy's heart was empty of all love.

But in the next house lived a boy who was

on his way to the store on the day before Christmas. He was whistling as he hurried along. He came out of the store with two packages. One contained a nice new necktie for his father, and the other a scarf for his mother. He had earned the money to buy these, by selling newspapers and shoveling walks. It had taken him a long time to save so much money. As he hid them in the closet he said, "O boy, won't they be surprised tomorrow." (Show full side of match box) This boy was happy because his heart was full of love.

Christmas will be a very happy occasion if we do something for others. But remember this—we cannot do good from an empty heart. God always gives and always does good because his heart is full of love for us.

### **Doing the Impossible**

#### *Materials:*

- A hard boiled egg with shell removed
- A quart milk bottle
- A small piece of paper
- A match

#### *Demonstration:*

The mouth of the milk bottle is considerably smaller than the egg. The object is to make the egg go through the mouth of the milk bottle. When the egg is placed upon the mouth of the bottle it would seem to be impossible. However, the seemingly impossible is possible. Set the bottle on the table. Light a small piece of paper and put it inside the bottle and place the egg on the mouth of the bottle with the pointed end downward. A vacuum is created by the flaming paper and the egg is drawn into the bottle.

#### *Story:*

Can this egg go through the mouth of this bottle? It seems impossible but it can be done. We do not want to force the egg through because then we should break it. There are many things that seem impossible but they are not.

Before we make the egg go through the mouth of this bottle, I want to tell you a story. In 1831 there was born in Ireland a baby who was called Arthur Kavanagh. This baby did not have arms and legs like the rest of us. He merely had little stumps for legs and arms, so that he really had no legs and arms at all. When Arthur Kavanagh was a boy he did not want to be pitied. He tried to do everything that any normal boy would do. When he was a young man he was one of the best riders. He traveled thousands of miles on horseback in Egypt, Palestine, Rus-



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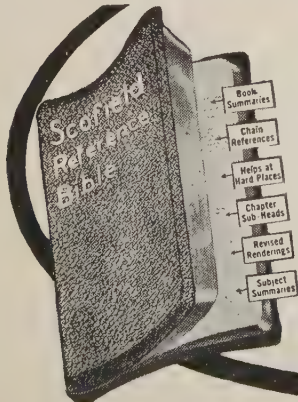
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sia, Persia, and India. He had to be strapped into the saddle because he had no legs with which to hold on to the horse. He rode at a fast pace and would jump the highest fences with the best riders.

He was an expert hunter and went deep into the wilderness of India to hunt tigers and other wild animals. His ability to shoot straight surprised everyone. Strapped in his saddle, he would rest his gun on the stump of his left leg, and with a hook which was fastened to the stump of the right arm, he would pull the trigger.

He was very intelligent and spoke several languages. Although he had no arms and therefore no fingers, he painted pictures and wrote many letters. Many people came to him for advice. The people thought so much of him that they sent him to the British Parliament.

Because of his physical handicaps he might easily have become sour, but he was always cheerful. He loved all people and did much good. He often spoke of how good God had been to him. When he was a baby and without arms and legs, those who saw him must have said, "He cannot live, and if he does he will never amount to anything; it is impossible, it is impossible." But Arthur Kavanagh fooled them all. What seemed impossible, he made possible. He depended on God to help him. Jesus once said, "With men this is impossible, but with God all things are possible."

Now, here I have two very simple things, a hard boiled egg and a milk bottle. The egg is too big to go into the bottle. If we force the egg it will break. How shall we do it? There are some who would say it is impossible. But it can be done. I will get that egg in there with something that you cannot see. (Perform trick) What seemed impossible has been done. What pulled the egg inside? The paper on fire? No! The fire burned all the air in the bottle. That made a vacuum. A vacuum is very strong, even if you cannot see it. What seemed to be impossible has been done.

God is the strongest person in the whole world. There is nothing impossible with him. You cannot see God; neither could you see the vacuum in the bottle. Jesus did some wonderful things. He made the blind to see, the deaf to hear, and the lame to walk. Jesus did so many things that we would think were impossible. When the people asked him how he could do all this, he answered, "With men this is impossible, but with God all things

are possible." Let us ask God to help us with some of the things we think are impossible. Remember he is the strongest one in the whole world. He helped Arthur Kavanagh with what seemed impossible. He helped Jesus. God can help us to do what seems impossible.

## **Overcoming Handicaps**

### *Materials:*

A handkerchief, preferably a silk one.

### *Demonstration:*

Tie a loose knot in the center of the handkerchief. Make the knot disappear not by untying it but by drawing your hand over it. Draw your hand over it several times without making the knot vanish. When you are ready to make it disappear, catch your thumb in a fold of the knot, and as your hand descends, pull it off to the end of the handkerchief. The thumb caught in the fold will not be detected since it is covered by the fingers and the back of the hand.

### *Story:*

All of us have some kind of handicaps. What is a handicap? A handicap is a disadvantage. What is a disadvantage? A disadvantage may keep you from succeeding. For example, if a person cannot hear well that is called a handicap. The fact that he cannot hear well may keep him from succeeding. But he need not be a failure. That all depends upon the person. He can overcome his handicap. Ludwig von Beethoven became deaf when he was still a very young man. He did not say: "I can't do anything worth while because I am deaf." He became one of the greatest musical composers that the world has ever seen. He could not even hear the music that he composed. That certainly was a handicap. He consulted many doctors but none could help him. Then Beethoven faced his terrible handicap with courage. His deafness was not going to get him down and discouraged. He worked at his music harder than ever, and when he was composing he would scarcely eat for days at a time. He would bend very low over the keys of his piano trying to catch the sound. Even though he was deaf, he led the orchestra that played the music which he wrote. When the people showed their appreciation by applause, he could not even hear this. In spite of sickness, poverty, and deafness, Beethoven continued to write music that made him perhaps the greatest composer that ever lived. There was a man who overcame his handicaps.



(Show handkerchief with knot) This knot we will call a handicap. Sometimes when we have something difficult to do and we do not know just how to do it we say, "This is a knotty problem." Beethoven had many "knotty problems" in his life. He was sick, he was poor, he was deaf. But Beethoven untied the knots; he overcame his handicaps. Here is a knot in this handkerchief. I will take out the knot in the easiest way I know how. (Perform the trick) Well, this knot seems to have come out by itself. I did not even untie it. Beethoven did not overcome his handicaps that easily. It was done by hard work, and by trying again and again.

Look at Jesus. Did he have any handicaps? Yes, indeed. He was poor. He came from a small despised town. The people said: "He comes from Nazareth; nothing good ever comes out of Nazareth." They said: "We know his parents; they are just poor peasants." It was an uphill struggle for Jesus. An uphill climb is a real handicap. But such handicaps make some people all the more determined to make good. Jesus would not turn back even if they killed him. And that is just what they did. They nailed him to the cross. But today we know that Jesus was right and those who killed him were wrong.

Handicaps are obstacles in the way. Jesus had obstacles in the way; so did Beethoven; so do we. These obstacles are like the knot in the handkerchief. We must take out the knots, overcome the handicaps and go on. We must not let handicaps whip and beat us. The knot in the handkerchief seems to have come out by itself or by magic, but not so with handicaps. We must work and fight to overcome them.

### The Sponge

*John 17:15. "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil."*

(Have small hand towel; glass jar with wide mouth, two-thirds filled with water; small rubber sponge.)

You know, boys and girls, that whatever gets into our hearts has a way of influencing us, and it may be for good or for bad, according to what it may be that gets in. If the world with its wicked ways fills our hearts we will be like it. If Jesus comes into our hearts, then the world's wickedness must go out, and He will keep us in the right way. We cannot be filled with good and at the same time be filled with evil. Besides good and evil



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will not mix and either one of the other will have the best place in us. Jesus told His disciples that while they were in the world, they were not to be of the world. The best way is to be filled with the good and evil will have no place.

Here is a small sponge. You see it is filled with air and very light. I lay it in this jar and you see it floats on top. The air in the sponge is somewhat like the Spirit of God in us. He holds us up. We are kept by Him.

Now I take the sponge and I put it down in the water, and squeeze the air out and it fills with water (be sure the air is all out and it is well saturated by squeezing it several times). I let go of it now and it sinks to the bottom. It is no longer able to ride on top of the water. You see the water stands for the world and its evil, and down the little sponge goes. It has lost its lifting power.

Now I take it again, and I squeeze the water out of it. (Get it all out, as much as possible) and let the air in again, and once more it floats on the water. Oh, we should "be filled with all the fulness of God." He will hold us up. —E. H. Shanks.

## Cooperation

John 17:21. "That they may be one."

(Ask two husky boys from the juniors to come up and help you, one standing on either side. Call attention to your hands, and ask how many fingers, how many thumbs.)

Did you ever ask yourself why four fingers and only one thumb. How many joints in your fingers? (three) Yes that's right there are three. Now how many in your thumbs? (Two) Yes, there are two. Does that seem strange? Why only two in your thumbs? (Grasp a stick, your fountain pen will do to illustrate, and note that the thumb must hold against four fingers) If the thumb had three joints, it would be no stronger than a finger.

(Now call attention to co-operation and how we must all work together.)

Let us say that these two little fingers represent the boys and girls, — the Juniors. These two "ring fingers" are the fingers of promise, and they represent the young people. These two middle fingers are the largest and they are the members of the church, men and women. Then these two index fingers, we call them, are the ones we use most of all, and we will say they are the officers of the church. Then the thumbs; what shall we say they are? Oh, well, yes, that will do, the pastor, superintendent of the Bible School.

Now watch. (Take off your coat and roll

up your sleeves above the elbow.) Don't be afraid, I am not going to fight. Not yet. Now you boys put your hands around my arms at the elbows. Take a good hold so you can pull hard.

Let us now hook these little fingers together. (Hook them) Now you see if you can break them apart. (They pull them apart easily). Yes, you can do it, can't you? That was not so hard.

Let us try the young people now and see if you can break up their organization. (Hook the third fingers) Oh, yes you can break them apart too. But it was a little harder, wasn't it?

Now we will try these big fellows, the men and women. (Hook them together) Well, pull hard now. No, they cannot hold against your pulling. You see you represent the enemies who would break up the church and stop the work of the church if they could by all sorts of means, Sabbath desecration, picnics, Sunday ball games, and Sunday touring. My! How many things come in to spoil the work of the church.

Well let us now try these better trained ones, the deacons and deaconesses, church treasurer and church clerk. (Hook the first fingers and let them pull, but make it a bit harder to break the hold). Oh, oh, there they go. You certainly pulled them apart. But now we will try the Pastor, and Superintendent and President of the Women's Society and the President of the Men's Club, and of the B. Y. P. U. (Hook your thumbs) Ah, this will be harder. Now you'll have to pull pretty hard. Steady! Don't jerk! Just pull steady! Ah, there you have pulled them apart. They just cannot hold out against your two adversaries.

But you wait a minute. We are not done yet. Watch now. We will link them all together. (Clasp your hands tightly, and hold on firmly) Now let us see what you can do. We have them all bound together in one strong bond of fellowship. Every one helping every other. See now if you can break this grasp. (Let them pull all they wish, only they must not become rough about it. Caution them to play fair.) Give up? Oh, you might just as well, for you cannot break this hold. If I wish to do it I could let two strong men, pull and they could not break my hold.

This is your story, boys and girls, when you all pull together, all hold together, all work together, nothing can destroy your peace and harmony and good times. Jesus prayed, "That they all may be one in us." —E. H. Shanks.



# ILLUSTRATIONS

WILLIAM J. HART, D.D.

## Christ Born into an Unconcerned World

Matt. 2:1. "When Jesus was born . . . in the days of Herod the king."

The coming of God's Son into the world caused no ripple of excitement in the world into which He came. With the exception of a few humble shepherds nobody in Palestine knew that anything extraordinary was happening. . . . When an heir to the throne of Britain is expected, great officers of state wait in the palace for the announcement of his birth—the whole population stands on the tiptoe of expectancy. But when God's Son was born—no one watched or waited for His coming. He was born into an unconcerned world. . . . Herod in his palace knew nothing of it. The priests in Jerusalem—though that child was set for their fall—knew nothing of it. Caesar, the master of the world, away yonder in Rome—though before that child's power the Empire was one day to yield—knew nothing of it. And yet the coming of that little child—so lowly, so humble—so unostentatious—was the most stupendous event in the history of the world.—Dr. J. D. Jones in "Keep Festival." (Hodder and Stoughton).

1

## Making the Christmas Spirit Live

Eph. 4:32. "Be ye kind one to another."

In 1935, moved by the fact that nothing beyond sporadic visits and programs at Christmas was offered the chronic sick of her community, Mrs. Paul Bedford of Wilkes-Barre, Pa., wrote each shut-in asking which was most desired: a radio, flowers, or a visitor. With one accord they replied, "A visitor." So Mrs. Bedford recruited 20 of her friends and they set out to make calls—not as Lady Bountifuls, but in a spirit of discovering new friends. The pleasure brought to both shut-ins and visitors resulted in the Friends of Shut-Ins Club which today has 188 visiting and 154 shut-in members.

The club has no dues and no formal meetings but keeps exact records, visiting members reporting their activities once a month. Each shut-in who had no radio has been given one; there are 21 wheel chairs in circulation; typewriters are loaned, medical treatment arranged for. Visiting members who have motion-picture projectors take them to invalids, many of whom have never seen a movie.

Books, fruit, flowers, birthday cakes are

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distributed; the library, churches, schools and Girl Scouts cooperate in the work.

It is hard to tell whether visiting or home members get most out of the club. Many visiting members confess that they had long wanted to do something of the sort but had not known how to go about it. One of them commented, "I had begun to think there was no place for me but the bridge table;" while a shut-in, blind, lame and alone, said, "I thought no one knew I was alive."—*The Reader's Digest*, December, 1939.

1

#### **"Merry Christmas" Doctor Cancels All Bills Due Him**

*Luke 7:42. "And when they had nothing to pay, he frankly forgave them."*

"Wishing all my patients A Merry Christmas and A Happy New Year. As a Christmas gift, I herewith cancel all my patients' balance indebtedness to me up to date. Dr. C. O. Thienhaus, 2933 North Hackett Avenue, Christmas, 1939."

This was the Christmas gift Dr. Thienhaus bestowed by newspaper advertisement. The doctor declined to discuss it, but his wife estimated the debts amounted to between \$2,000 and \$3,000.—*The Syracuse Herald*.

1

#### **Christmas in History and Life**

*Matt. 2:10. "They rejoiced with exceeding great joy."*

Cards for greetings were not commonly sold until 1862. At first they were simply handwritten sentiments with the sender's name appended. However, as their commercial possibilities were unfolded, they were developed to their present form.

Holly and ivy, two plants which cover the walls of many a home on Christmas, were identified with the holiday at a very early date. Holly represents the master of the house, whereas ivy represents the mistress. Furthermore, holly was considered to be sacred and sedate; ivy was assumed to be of a very riotous nature.

Mistletoe, among the ancient Druids, represented love and peace. In the early Christian church it was customary to bestow the "kiss of peace" at Christmas time. These two symbols have become inter-woven in the custom of stealing a kiss under the mistletoe.

Noel, the French term for Christmas, is derived from the Latin "natalis" referring to

a birthday. It appears to be associated with the new birth of the sun's powers after the Winter solstice.

Santa Claus is none other than Saint Nicholas, a Bishop who lived at Myra, in Asia Minor, during the fourth century. Bishop Nicholas distributed gifts to the poor and sweets to the children. However, Santa Claus, as we know him today, is less a figure representing the good Saint than he is a symbol of cheer and good-will.

Xmas, thus spelled as an abbreviation for Christmas, has its origin in the fact that the Greek letter *chi* was written as X. This letter was also the initial of the name Christos. Many people identify the X as representing the Cross.

Yule, as another name for the Christmas season, is of great antiquity and its actual derivation is still a matter of dispute. Some philologists hold to the theory that the term is derived from the Anglo-Saxon *hweol* (wheel). They believe the wheel is related to the erroneous primitive conception of the circular path described by the sun during its annual journey around the earth.

—*The above seven items are from the New York Times Magazine*, December 24, 1939. "From A to Z through Noel" by Keon Kaye.

1

#### **Christmas Lights Turned on Early**

*Gen. 1:14. "Let there be light."*

The city of Denver planned for an elaborate illumination in its civic center at Christmastide, and arranged to have the lights flashed on for the first time on Christmas Eve. But a member of the Park Department heard that a woman (Mrs. Gustav Schoettle), who was lying critically ill in an apartment overlooking the plaza, had said, "I wish I could see the Christmas lights before I die."

He told the officials of the desire of the dying woman. And so on December 20th the lights were turned on for fifteen minutes so that the dying woman might have her Christmas wish gratified.

1

#### **Christmas Neutrality**

*Luke 2:14. "Peace."*

French troops in the Alps, in the winter of 1939, were deprived of most sports except skiing. They therefore laid out a soccer field on a flat expanse of snow. But during their game the ball was sent flying across the frontier into Italy. Christmas day was near. What



happened was related by the United Press in these words:

"To have chased the ball would have been an infraction of Italy's neutrality. To have lost the ball would have been a great disappointment to the French troops. An Italian observation post on a neighboring mountain-top saw the incident and immediately solved it by sending a ski patrol to gather up the ball and kick it back into France, enabling the game to continue.

This was a bit of kindness which the athletic soldiers could fully appreciate, and it made pleasant reading a wartime Christmas.

#### Saw the Light at Christmas

*John 1:5. "The light shineth."*

A Christmas star on the top of a tree blazed forth two days before Christmas, 1939, in the living room of a woman in Wakefield, Rhode Island, and its rays penetrated the darkness in which this woman had lived for thirty-six years. This woman, Mrs. Gladys Northrup, had been blind from the time she was six years of age.

Exclaiming happily that she was able to see the light, the woman said, "I must be sure." She then asked her husband to turn off the light. As he turned a silent switch she remarked that "the light has faded away."

The eighth operation had been performed on Mrs. Northrup's eyes several days before, according to the Associated Press which related the story. The surprised husband, without waiting to be told to turn on the light, silently switched on the star again, and the wife joyfully said: "I see the light again, I see the light. It has happened."

#### Christmas With the Poets

*Luke 2:14. "Glory be to God in the highest Heavens, And on earth peace among men who please Him" (Weymouth).*

*"War at Christmas"*

Can ever a song of peace be heard

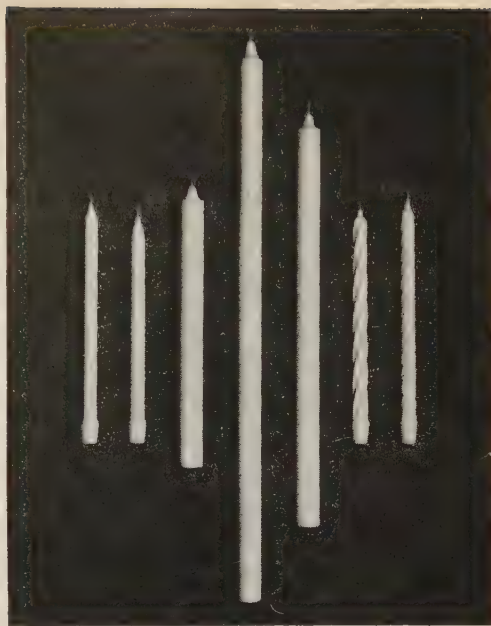
When earth shakes from the roar of guns,  
And angelic voices this Christmas Eve  
Are mingled with rattle of drums?

Let me not forget that the angels' song

To those in Bethlehem fields  
Drowned out the sound of the soldier tread,  
The clatter of Roman shields.

Can God's gift of love be felt at all

With the world at war again,



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When the face of the Christ Child this Christmas Eve  
Is shadowed by hates of men?

Let me not forget that the infant's face  
To those honest seekers who came,  
Brought courage and hope and amazing faith  
Which all Rome tried to shake, but in vain.

—James Allen Kestle.

1  
*The Star*

Little Child whose shining star  
Led the Magi traveling far  
Bringing You their incense sweet—  
Kneeling at Your baby feet—  
May we lift our hearts in prayer  
For the lonely everywhere  
Traveling through a starless night  
Unconscious of Thy guiding light—  
Illuminate the heart of them,  
Radiant Child of Bethlehem.  
Lead us with the Christmas star  
Close and closer where You are.

—Julie Morrow DeForest.

1  
*Let Us Keep Christmas*

Whatever else be lost among the years,  
Let us keep Christmas still a shining thing;  
Whatever doubts assail us, or what fears,  
Let us hold close one day, remembering  
Its poignant meaning for the hearts of men.  
Let us get back our childlike faith again.

Wealth may have taken wings, yet still there are  
Clear windowpanes to glow with candlelight;  
There are boughs for garlands, and a tinsel star  
To tip some little fir tree's lifted height.  
There is no heart too heavy or too sad,  
But some small gift of love can make it glad.

And there are home-sweet rooms where laughter rings,

And we can sing the carols as of old.  
Above the eastern hills a white star swings;  
There is an ancient story to be told;  
There are kind words and cheering words to say.  
Let us be happy on the Christ Child's day.

—Grace Noll Crowell in *Good Housekeeping*.

1  
*A Christmas Prayer*

Grant us, dear Lord, the gift of peace  
this Christmastide;  
May love and brotherhood once more  
on earth abide;

May nations sense the futile ruthlessness of strife  
And cease their wanton sacrifice of health and life;  
May lasting faith replace distrust in every heart,

And hate no longer play its grim and bitter part.

Then, only then, shall constant brotherhood abide;

Grant us good will and peace, dear Lord, this Christmastide.

—Belle M. Blair.



## CHURCH AND SOCIETY

J. J. PHELAN, D.D.

### Christmas Amity

Rom. 12:9. "Your love must be genuine."

I Pet. 3:8. "You must all be harmonious, loving, tender-hearted. . . ."

I Jno. 3:14. "Because we love the brethren."

What incongruities! In a world of terror, horror and disorder—we see Christians and Jews battling each other; and Catholics and Protestants fighting one another; and all at a time, when they most need each other. The church, not unlike a regiment is divided into many companies, but companies do not fight each other when a common foe seeks to destroy both company and regiment. They realize that unless they "hang together" they will "hang separately." This Christmas morn and every other morn, witnesses a deadly grapple between the foes and forces of righteousness against unrighteousness. Call it a dictum, a truism or a preachment, sin and evil never did have anything in common with goodness, honesty, mercy, faith and truth. But to "fight the good fight of faith" against the devil and his works is a far different matter than for religionists to fight each other. Though it may seem blurred and indistinct at times, the church and religion divided into companies, is still one mighty army marching under one Divine Leader. Difference of opinion concerning textual interpretation and script, much of which has been lost, is a mighty poor pretext for soldiers of an army to cherish grudge and bitterness toward other battalions of the same army. There are more things that unite believers than those which divide them anyway. Read this Christmas morn: Ephesians 6:12-20. Here Paul de-



clares: "Our struggle is with hierarchies (of sin), the authorities, and master-spirits of this dark world, even the spirit forces of evil on high." And he might have added: we struggle against the forces of gilded sin in high places (social, financial and political) on this earth. We struggle against a perfect cataclysm of growing disrespect and cynicism of God and things sacred. We struggle against the evil machinations of commercialized vice and its thousands of ramifications. We struggle against the worship of Mammon, increasing tides of selfishness, mental sluggishness and moral indifference. We struggle, or should, against artificial standards of living, against extravagance, bluff and bluster, against popular, and questionable, social indulgences and practices, against gambling and drinking, which once were strictly tabooed by all lovers of good taste and culture. Yes, "Jordan is a hard road to travel." But why make it harder this Christmas by resort to whispering innuendo and sly veiled thrusts at comrades in the great Christian Adventure—so vital to ourselves and mankind in general? A Christmas of bigotry, intoleration and persecution is a misanthrope and misnomer.

1

#### Christmas in Reverse

*Matt. 23:37. "And ye would not!"*

In his work, "The Challenge of Change," John Milton Moore reminds us: "Within a very few years, we have leaped from the ox-cart to the truck ranging along at fifty miles an hour. We not only fly through space at an incredible speed; but also sit at home and listen to world events coming over the ether waves. But we have also acquired a "break-down of authority, governmental, parental, religious. Victorian standards have been lowered and a "larger lawlessness" has engulfed us. A short while ago, we measured distance in miles; now we lay the rod down on space in light years. A cosmic day is 300 years. None but Deity can find the earth among all the specks of the universe, and sometimes He Himself seems "lost to us among the stars." The hearthstone is crumbling. In 1916, we had 113 divorces for every 100,000 population. In 1928, the number of shattered romances had risen to 163 in every 100,000. A man stands sixteen times the danger of being murdered in America that he does in England; six times as much danger as in Canada; twice as much risk as in Italy. License has become "money-mad, sex-obsessed,

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pleasure-intoxicated." Rather a seamy etching since the first Christmas Morn!

In 1880, our national wealth was estimated at 43 billion dollars; in 1926, it was appraised at 335 billion dollars — almost ten times as great. It is fairly distributed; for we own 26 million cars. Evidently money can't save us. What has happened since then — the deflation of artificial values, that's all. "To produce things rather than men" constitutes sin, individual and corporate. In this time, we have had creeds, but hardly character. Christmas in 1940 provides us with one more chance to develop a civilization that is free from the seeds of decay. Accept Christ's challenge today. Let it not be said that America's Soul is gasoline, and its god, the million-voiced roar of the Motor. Pick up any paper and read of speeding morons rushing from nowhere to nowhere. In New York City, motor deaths for several years have exceeded the combined mortality of typhoid, measles, scarlet fever, diphtheria, whooping-cough, meningitis and bronchitis. It is truly a ghastly picture, we paint today. What a far cry from that cry over the Judean hills; "Peace on earth, good-will to men."

#### Christmas As Ideal

*Luke 3:6. "Mankind to see how God can save."*

What a beautiful world this could be, if we would eliminate scolding, bitterness, rancor, suspicion, slander, jealousy, gossip and strife. This Christmas Morn, one will find a plethora of many kinds of religion, but a decided shortage of vital, ethical and social relationship — the kind that makes folks respect and love one another; the kind that bodes no ill to the neighbor; the kind that cherishes and practices good-will and friendliness; the kind that does not engender class-hatred and spite against each other. To accomplish all this however, we must hasten the passing of the ephemeral and transitory, the material and mundane outlook upon life, and give a larger play and chance to those eternal forces which make for character, peace, prosperity and general happiness. It cannot be that civilization is only skin-deep, a veneer, a step only from the caveman. Christians must lead the way in dispelling any such premise. They have no concealed panthers within. Reveal the spirit of Christmas today.

#### Christmas Solitude

*Luke 5:18. "And they tried to get him in."*

Thanks to some really excellent church

histories, we may know much of the Church of Yesterday; and through observation and experience know more of the Church of Today. But what of the Church of Tomorrow? Is it of any concern to us today or shall taxes and bonded indebtedness—"leave it to George" and succeeding generations to underwrite? He, who studies the Church of Yesterday cannot fail to be thrilled with its origin and development, the rise of its creeds and doctrines, its persecution and its joys, its losses and its victories. There is no more absorbing history than Church History, and especially, the history of your own local church. Have you biographical sketches of its founders and leaders? Why not enlarge some old daguerrotypes and post them upon the Sunday School walls? Preach a sermon on Founders Day. Invite descendants and relatives of these worthies. You can make it a community day of great benefit to them and the church. The Church of Today has the names of over forty million affiliate members. Of course, we do not know how many are working at it. We do know that less than ten per cent are acquainted with the ideals, programs and machinery necessary for its growth and success. With a little more unity today, what a force for social and civic righteousness we might become. We then could pass on to that Church of Tomorrow some of the zeal and enthusiasm of our Church of Today. It is still true. The challenge of a dynamic idealism is the most inspiring and dynamic force in history. And it can be again. But only a "bubbling up" and running over life today, can aid any society and Church of Tomorrow. There will be great and drastic changes in that future church of tomorrow. We do not propose to prophesy philosophies which have been advanced by human messiahs. We are not so much concerned with them as we are with the world crisis of today. If civilization does not change its policy of destruction to one of salvation — we may not have brick, lumber and ideals sufficient to build and equip any church of tomorrow. To be sure, Christ alludes to the indestructibility of the militant church, "the gates of hell shall not prevail against it," that will always survive. But unless we cherish more highly eternal values, unless they become bone and sinew of our moral fibre? Unless, we concern ourselves with the kind of heritage, to bequeath that future Church, we may lose our Church of Today!





A Worker's Prayer

As the day begins, I will lift up mine eyes unto the hills and remember the Father who workest even unto now. O Thou art not a God of idleness, but the great comrade of all men and women who toil for honest ends and noble causes: Help me to do my work today. Preserve my ideals, keep my human contacts Christlike and unembittered, reveal to me along the way some new fragment of Thy truth. Take what I have tried to do and build it into thy Kingdom in mystic fellowship with all other eagerhearted men and women who have sought to be partners in creative toil, and sharers in the joy and labor of their Lord.—  
*Dr. A. W. Palmer.*

1 1 1

Those Contemplating Marriage

*Continued from page 571*

19. Does the Church meet your spiritual need?
20. What part will Holy Communion and the worship of the Church play in your lives?
21. If you are not members of the same church have you seriously studied each other's religion to find out if you might unite on one church? Or, have you counted the cost of a divided loyalty and intelligently faced it?

PERSONAL

22. Is there anything in the life of either of you which you have concealed, or intend to conceal from the other?
23. Is there anything in marriage which you fear?—yourself, the finality of marriage, fear of each other, fear of having children, or of any of the physical aspects of marriage?
24. Is there any information which you do not possess, and feel you should have before you are married?
25. Have you, to your own knowledge, any disease, or likelihood of disease, which might affect your future? Have you seen a reliable doctor in regard to this?

The Service

26. Have you read the service, so that you know what you are to promise?
27. Have you planned your wedding as you, yourselves, wish it, so that you will always cherish the memory of it?
28. Have you considered others, particularly your parents and relatives, in deciding who will be present at it?

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# BOOK REVIEWS

I. J. SWANSON

## THE TWO HUMANITIES

By D. R. Davies. Harper Bros., N. Y., 1940. 256 pp. \$2.50

This is a shocking book, but it is dealing with a shocking situation. It has a sub-title: *An Attempt at a Christian Interpretation of History in the Light of War*. The author is pastor of an industrial parish in Wales, and his pages are lighted by the explosions of bombs. He explodes one of his own. He is absolutely convinced that there is no hope for humanity in itself. Left to itself humanity proceeds to destroy itself. This war is only the latest proof of this. It has been evidenced over and over again in the course of history. He writhes in pessimism as he looks at the natural man, but he glows with optimism when he turns to look upon God and to behold the new creation possible in Christ Jesus, and possible only in Christ Jesus. Dr. Davies is a contributor to *The British Weekly*. He knows liberalism, has been a liberal, but he has come through liberalism to a decided orthodoxy. For him Christ Jesus is God manifest in the flesh and the only possible Savior of men and of mankind. Reading this book many a minister will lie awake through the hours of the night, but God often comes to a man in the wakeful hours of the dark. —Wm. Tait Paterson.

## OPPORTUNITY IS YOURS

By Daniel A. Poling. Published by Harper and Bros. 263 pp. \$2.00.

Dr. Poling is always forceful, dynamic and helpful. From his world-wide travels and his correspondence and experiences, he has gathered forty-eight thrilling stories and they are presented in this form, after having been used on the radio. This reviewer found it very difficult to be torn away from the book. These are thrilling stories, excellently written and full of meat. They cover a wide range of topics. Sermon suggestions, points to press home in a sermon abound here. Preachers, Teachers, and those who are called upon to speak frequently will find this a helpful book to have, and, at the moment, I can think of nothing better to put into the hands of that young man who has just told me that he has nothing to live for. Here is a tonic for the discouraged, and inspiration for all.

—Gordon W. Mattice.

## NOT ALONE

By Joseph R. Sizoo. The Macmillan Company, New York. 99 pp. \$1.25.

The thirteen brief pulpit messages of the minister of the Collegiate Church of St. Nicholas, New York City, which make up this book are bouyant in spirit, vital in

theme, written for the difficulties men face today, and are illustrated with striking stories and quotations which will find their way into the sermon of many readers. The closing sentence in the sermon, "The Casualties of Impatience," is well suited to be called the keynote of the entire group of sermons: "The finest contribution you can make to this hour is to remain calm in the storm, steadfast in a rocking world, patient in a day of rebellion." It is good preaching.

—Charles Haddon Nabers.

## "TRUTHS THAT SHINE"

By Mary Dickinson. Published by Fleming H. Revell. 63 pp. \$1.00.

This is a book of poems, written by one who has never written poetry before. The verses, mostly of four lines, are simple and came forth spontaneously. They are religious in nature and in content, but there is nothing of particular value in them.

—Gordon W. Mattice.

## "THE GIST OF THE LESSON"—1941

By R. A. Torrey (compiled from his notes). Published by Fleming H. Revell. Vest pocket size. 35 cents.

This is the forty-second year of publication of this very helpful and concise exposition of the International Sunday School lessons. The purpose is to furnish teachers and scholars in the Sunday School with the text of the lessons and suggestive comments thereon. This purpose is fulfilled. Those following the International lessons will find this booklet of much value. A good deal of material has been summarized, and each lesson outlined.

—Gordon W. Mattice.

## FROM EGYPT TO THE GOLDEN HORN

By George Sergeant. Fleming H. Revell Co. 254 pp. \$1.50.

The book is written by a former mayor of the city of Dallas, Texas, whose hobby is travel. It contains much information about the Holy Land that is valuable and interesting. It is a kind of compendium of facts gathered from museums, other books of travel, and first hand observation. But unfortunately the author has not assimilated or organized his voluminous material. However it may be a helpful reference book for Bible students and prospective visitors to these lands.

—Talmage C. Johnson.

## FORTY YEARS A COUNTRY PREACHER

By George B. Gilbert. Harper Bros., N. Y. 1940. \$2.00.

The author is an Episcopalian minister in a rural field in New England. He had a hard upbringing and



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the farm, a strenuous time securing an education, difficulties with members of his congregations, "wangled" around bishops, smiled at dissenting clerics, and has had an awfully good time all his life. There is no theology in the book, but a lot of good practical religion. His methods have been unconventional and along lines he never learned in the Divinity Hall. He has found food, furniture, fun, funds, freedom and frolic for a host of his parishioners, who were not always Episcopalians. It is excellent reading for the tired parson. It is also highly suggestive of ways and means in the parish. But then we are not all Gilbertian—more's the pity, perhaps!

—Wm. Tait Paterson.

**A FAITH TO AFFIRM**

By James Gordon Gilkey. Macmillan, N. Y., 1940. 170 pp. \$1.75.

The minister of the South Congregational Church, Springfield, Mass., strives to give us the ultimate in Protestant Liberalism and succeeds, perhaps, beyond his own expectations. He takes away all divinity, not to say deity, from Jesus. He leaves the Bible no authority of any sort. To be sure he does leave God wise and friendly, and working, but only in the inner life of individuals. Outside of that he reduces the Christian message to morality and psychology. This is the liberalism that has failed to save the Church and the World. This is the liberalism that is pushing many of us closer and closer to the fundamentalists.

—Wm. Tait Paterson.

**105 MODERN PARABLES FOR YOUNG FOLKS**

By John Henry Sargent. W. A. Wilde Co., Boston. xxii and 105 pp. cloth. \$1.25.

It is a shame that the author of this volume did not have some excellent criticism and supervision. He shows promise, but that promise needs guidance. This is one of the most unsatisfactory volumes of its kind that I have seen. The title itself gives the key because it could not be worse. They are not parables, and the careless use of 'folks' for the colloquial 'folk' indicates the careless use of material which follows.

Most of the material seems to be gained second hand. Each story is too short clearly to delineate what is in his mind. Moral and religious lessons are, in most cases, forced. In some cases the facts are wrong. I could quote examples from every page, but will not do so.

I hesitate to criticize too severely, but this volume is one which may be passed by.

—W. R. Siegart.

**THE BRIDGE OF CARAVANS**

By Frances Jenkins Olcott. W. A. Wilde Co., Boston 167 pp. and index, cloth. \$2.00.

One is drawn to the excellent composition of this book. It is illustrated from photographs, and the printing of the photographs is very good, adding much to the value and usefulness of the volume.

The material is first hand, the result of actual travel in Palestine. Miss Olcott is a keen observer, able to see the important and eliminate the common. Her bibliography, used as a check, is good. She has exercised care in both observation and writing.

She writes clearly and in simple terms, thus making the book available to any one who can read. At places she makes her subject matter visible to the mind's eye.


The chapters were first written for the *Sunday School Times*, assuring the simplicity and popularity of style. The book deals with Cyprus, Cilicia, Syria, Palestine and the Cilician Gates in the Taurus. It is, without a doubt, a fine and useful book for religious workers and others. Its clear style, popular manner of presentation and good illustrations commend it to wide use and circulation.

—W. R. Siegart.

**RE-THINKING THE CHURCH**

By William Bell Riley. Fleming H. Revell Co., New York. 124 pp. \$1.00.

This book makes little or no contribution to any of the modern problems of the church. The author apparently is unaware of the fact that the conflict between Modernism and Fundamentalism has long since been



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fought out and that the real issues which confront the church today are elsewhere. Those who are not willing to leave the old battleground may find the book of some interest. The author's method is that of piling one proof-text upon another with dogmatic assurance that each text can have no other meaning or interpretation than that which he assigns to it.

—Talmage C. Johnson.

### A PIONEER DOCTOR IN OLD JAPAN

The story of John C. Berry, M. D., by Katherine Fisk Berry. Fleming H. Revell Company, New York. 247 pp. \$2.50.

One of the thrilling incidents in Christian Missions of the nineteenth century was the close relation the missionary bore to the governmental authorities in the nation where he lived. Evangelists and physicians exerted great power and influence. We are likely to forget it entirely today, or to minimize it so much as to lose its significance. It is well, therefore, that the lives of these great pioneers be written for the instruction and inspiration of our matter-of-fact generation, as well as to stir our faith and bolster our courage. Such a leader was John C. Perry whose life is told so beautifully by his daughter. He went to Japan within twenty years after Commodore Perry opened the lanes to western travel, and worked there with wonderful success. Students of modern Japan need the content of this volume. Christian leaders both at home and abroad need its inspiration. It is missionary work at its best, convincingly and lovingly told.

—Charles Haddon Nabers.

### ROAD TO REVIVAL

By Vance Hovner. 114 pp, Revell. \$1.00.

Twelve evangelistic messages by one of North Carolina's best known preachers. The themes are well chosen. The topics are well handled. They are filled with stories and passages from scripture. They leave one wishing that they had been prepared more in the spirit of the one whom they set forth as the Hope of the world. This is the time when men ought to be preaching Christ rather than criticising fellow preachers. At every corner the author finds a modernist and pauses to run him through. The world does not need to know why modernism missed the bus. It does need to know Jesus Christ. There is much fine material here. It is a good book but there has been so much sparring at straw men.

The topics of the twelve sermons are "Road to Revival," "Are You There," "Stir Up the Gift of God," "Wonderful," "Where Are the Marks of the Cross," "Shields of Brass," "Why Have the Showers Been Withholden," "Where is the Lord God of Elijah," "Prophetic Doctrine and Practical Duty," "Nothing in His Hand," "Power Love and A Social Mind," "Jesus Christ the Same."

—Charles F. Banning.

### CATHOLIC PRINCIPLES OF POLITICS

By John A. Ryan and Francis J. Boland. The Macmillan Company, N. Y., 1940. 366 pp. \$3.00.

This is a new and thoroughly revised edition of the standard text on the principles of politics, "The State and the Church." It is the basic text for colleges and seminaries and, of course, carries the approval of the Roman Church. It is a lengthy and abstruse discussion of the philosophy of the individual and the State and of the relationship of Church and State. Encyclicals by Popes are reproduced almost in entirety; in some chapters and freely quoted throughout the book. Protestants will find it somewhat dreary and confused reading except, perhaps, the last chapter on "Catholicism and Americanism," an address delivered in 1911 by Archbishop Ireland. In spite of the protestations of non-intervention by the church in politics and affairs of State, it is difficult for some of us to forget quite recent happenings. In 1933 through the work of the present Pope the Roman Church welcomed Nazism as a friend of the Church and, therefore, of Christianity. The Pope sent Franco a telegram congratulating him on his "Catholic" victory. These and many other recent incidents as well as a great deal in history make it



exceedingly difficult for Protestants to believe in a Catholic policy of non-intervention. The book will supply Protestants with the claims of the Roman Church in this particular sphere.—*Wm. Tait Paterson.*

#### WHAT WE MEAN BY RELIGION

By Willard L. Sperry. Harper Bros., N. Y., 1940. 177 pp. \$1.75.

This is the first annual volume of the "Florida Southern College Lectures." The lectures are intended to help "to make religion an essential element in a liberal education." The Dean of the Harvard Divinity School has given us a clear and informing discussion of five familiar words: Religion, Faith, Prayer, Morals, God. He seeks to bring a definition and an exposition of these words. Everyone of the five chapters is full and informative. The chapters on Faith and Prayer seem, to the reviewer, particularly good as is also the closing chapter on God. In the chapter on Morals he suggests an answer to the question "Why Do I Need a Religion If I Have a Moral Code?" Preachers will find much in this little volume to stir up the gray matter and warm the heart, and will discover some excellent illustrative material.

—*Wm. Tait Paterson.*

#### "THE GOLDEN BOUGH."

Sir James G. Frazer, one volume abridged edition, 714 pages with index, Macmillan, \$1.49.

The title of Sir James G. Frazer's great book, first published half a century ago, was suggested by a picture by the English artist, J. M. W. Turner. The author, probably inspired by the work of Herbert Spencer, was a young Scottish barrister. He undertook to gather information from all the world in regard to ancient cults and folk-lore and to trace the social institutions of the modern world back to their sources.

One of the responsibilities of the religious teacher is the task of keeping religion and magic apart. That they tend to become confused is one of the dangers that threaten the integrity of religious faith. In a part of Brittany, when the people bring the tails of cattle to hang up in the church, the spiritual significance of the ancient custom may be clear in the mind of an intelligent priest; but it is sure to be confused with magic in the minds of some of his people. Thus, the wearing of a scapular, the making of "novenas," the telling of beads, may be helps to devotion; but unquestionably they involve the danger of superstition. Even in the Protestant churches this danger is never absent.

According to Frazer, religion and magic are different in one fundamental particular. The magician, he says, professes to be able to compel unseen forces to do his will; the religious devotee seeks to conciliate the unseen power and obey it. The priest has an awful sense of the divine majesty and prostrates himself before it; the magician haughtily commands it. There is a belief among French peasants that if the priest performs an imaginary rite called "The Mass of the Holy Ghost," not even God can refuse to respond favorably. That is magic and there is, of course, no such teaching in the church.

Vestiges of ancient magic remain in many of our social customs. In bringing together a vast store of information concerning archaic customs, the book has been of immense service to students of humanity. The American scholar, Lynn Thorndike, in his massive studies of magic in the middle ages, has done similar service in relation to medieval Europe.

The "Golden Bough" was first published in two volumes in 1890. Twenty-five years later Frazer completed his work, expanding it to twelve volumes. In 1922 he collaborated in making a one-volume condensation. The present book is a re-issue of that. It is excellent browsing ground. One can turn to it anywhere and find fascinating reading. It is a mine of illustration for the preacher as well as a necessity for the student of society.

—*Alvin E. Magary.*

#### MAN OF SPAIN

By Joseph H. Fichter, S. J. The Macmillan Company, N. Y. 1940. 349 pp. \$2.50.

The author is a member of the Society of Jesus and his book bears the approval of the Roman Church. It

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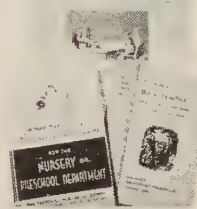
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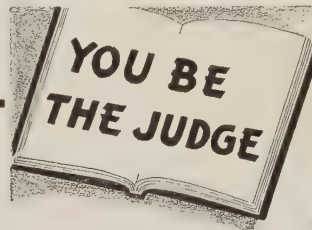
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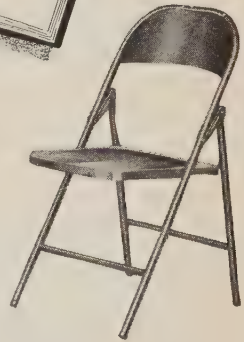
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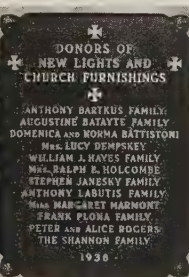
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—Wm. Tait Paterson.



## MID-WEEK SERVICES

### I. The Hidden Treasure

Invocation.

Hymn: "The Voice of God is Calling."

Scripture Lesson: Matt. 13:44 (Also others from notes below, if desired).

Hymn: "How Firm a Foundation."

Address:

The purpose of this little parable, and the one following, is to exhibit the incomparable value of the kingdom of heaven.

Note:

I. The treasure. A pot of gold. A collection of rare jewels. The gospel is a treasure of joy, happiness, and true satisfaction. (See Jno. 4:13, 14.) The Bible speaks of:

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2. The riches of his glory (Rom. 9:23).
3. The unsearchable riches of Christ (Eph. 3:8).
4. The treasure of wisdom and knowledge which is hid in Christ Jesus (Col. 2:3).

#### II. The treasure hidden.

1. In a field of circumstances, of business cares, of social cares, of educational endeavor, of sin and wickedness. The gospel is a pot of gold over which men thoughtlessly and unknowingly pass while in pursuit of lesser values.

2. By the god of this world who has blinded the minds of men to the best things of life (2 Cor. 4:4).

#### III. The treasure found.

1. By an unexpected man. While working for things less precious. While other thoughts and purposes are in his mind, man discovers the treasure. (See Rom. 10:20.)

2. By a discerning man. Recognizing immediately the value of the treasure, he "hid" it. (See Jno. 1:43-45; 4:27-30.) Having found the kingdom, men should hide it in their hearts, and not from others. (See Psa. 119:11.)

#### IV. The treasure purchased.

1. Voluntarily. No one urged it upon him. He "goeth" eagerly, unhesitatingly.

2. Joyfully. "In his joy" he went. He did not go as one to a funeral, or as a man condemned to die.

3. At a great price: "He selleth all," etc. Renounces sin, abandons evil companions, relinquishes worldly pursuits—ceases to dig or plow. (See Matt. 16:24; Luke 14:33; Tit. 2:11-14.)

4. At a great profit. Though he parted with all that he had, he did not lose. He gained a hundredfold. (See Rom. 8:18; 2 Cor. 4:17; Matt. 19:29.)

Having discovered the divine treasure, men should "repent and be baptized" and receive the riches of the Lord. (See Acts 2:38.)

—Frank L. Cox.

*Hymn:* "Our Faith is in the Christ."

*Prayer:* By members who volunteer, followed by pastor.

*Benediction.*

#### II. God Broadcasting

*Invocation:* "God give us grace to hear Thy voice, and willingness to do that which is Thy will."

*Hymn:* "Lead us, Heavenly Father."



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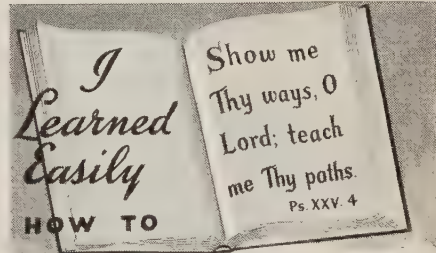
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Scripture: Paul's Epistle to Philemon. Acts 1:8.

Hymn: "Soldiers of Christ, Arise."

Address:

"Ye shall receive power, after the Holy Ghost is come upon you. And ye shall be witnesses."—Acts 1:8.

There are three kinds of people. There are those whose words make against righteousness. What they say litters up the world just as a man litters up the sidewalk when he tears papers in bits or throws down other refuse. The angels of God have continually to sweep up after them. Then there are other men who do not say evil words, but there is something about their utterance that does not carry. They lack fire and force, and a vital current. There is something dead and formal about them in spite of their propriety. And then occasionally there comes along a man whose word is with power. In his case his words are always broadcast by the heavenly dynamos. The problem of youth is to learn to live and then to speak in such fashion that heaven will consider one's words worthy to be spread far and wide.

That is what Jesus wished for His disciples. They were to tarry until they were endowed with power from on high. They were to wait upon God until He sent into their utterances a certain force and fire and feeling that made them worthy to be broadcast over all the earth.

And how well they succeeded. Little letters that Paul wrote to individual churches have been broadcast through the Holy Ghost to all the centuries. Even a private letter like the Epistle to Philemon has been read by millions. Truly God does have a broadcasting establishment, and the problem of life is to experience enough truth and to utter it with enough effectiveness to make it worthy of being relayed by the Holy Spirit.—R. H. W.

Hymn: "Stand Up, Stand Up for Jesus."

Prayer: (For guidance in our individual lives, both members and pastor.)

Benediction.

### III. Digging Wells

Invocation.

Hymn: "My Faith Looks Up to Thee."

Scripture:

Ps. 84:6. "Who passing thru the valley of weeping, maketh it a fountain."

Rom. 5:3. "We ought to glory in our troubles."

Hymn: "O Love that Wilt not. . . ."

Members: (Give instances where "wells along the way" proved fountains to them;



also, call attention to the unfathomable "fountain" of good will and love the celebration of the Birth of Christ ushers in each year. Compare this burst of love to the present European situation).

Hymn: "Love Divine, all Love Excelling."

Address:

The Psalmist had his Valley of Baca or trouble and so has all mankind. But unlike many of us, he made little wells of refreshing along his way. The Christian religion has a technique in mastering trouble, or are we content to allow trouble to master us? Trouble may depress and crush us or we may arise from it like a conqueror. We have known many who have used God's spiritual technique for every trouble. Why not draw then from God's Wells of Joy and Peace? First, learn to recognize that suffering, although mysterious, is often necessary to growth. It surely, is not confined solely to you and all mankind, but is characteristic of all creation, both animate and inanimate. A history of the animal, vegetable and mineral kingdoms would confirm this. Suffering is often the hard way, but even hard ways are necessary to success and achievement. Adjust yourself and early to the conviction that your suffering may prove to be a great factor in God's great plan for you. It proved to be a blessing in Job's case and to millions of his successors. Second, learn that the World's Greatest Specialist is working today through many highly accredited sciences and techniques. He knows and understands suffering. God loses no cases, for to Him there is no trouble so unique, difficult and "incurable" which He cannot ease. Third, learn to sympathize with others in their troubles. It may help you to escape a possible "martyr-complex." And never confuse true solicitude with fretfulness and tantalizing. When you "commit your way" and your troubles "unto the Lord," under no circumstances take them back. Help God to help you. Fourth, count your blessings and make the most of your assets. Be assured that man, and not God, is responsible for most of our afflictions and suffering anyway. Cultivate an unswerving conviction that God can bring goodness from seeming evil, success from failure, health from disease and order from chaos.

Hymn: "O Grant us Light, that we may . . ."

Prayer and Benediction.

#### IV. Borrowed Beauty

Invocation: "Heavenly Father, give us the grace to reflect in our lives something of the

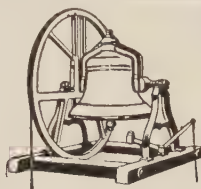


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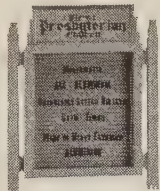
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love and beauty of the matchless Christmas story. We ask in Jesus' Name."

*Hymn:* "Rejoice ye pure in Heart."

*Scripture)* Matt. 2:10. Luke 2:20. John 3:16. Acts 20:35.

*Hymn:* "O Little Town of Bethlehem."

*Comments:*

I heard recently an interesting story of a little girl who lived in a far northern land, a land of snow and ice, of customs other than ours. One day when the little girl visited at the Mission-Doctor's home, she was entranced with the color, form, and fragrance of a lovely flower. They called it a rose. She longed to touch it again and again, and as she hurried home, she tried to think how she would describe the rose to her mother, her brothers and sisters, and to her playmates. She tried to remember its form, how the beautifully curved, soft leaves were packed together; how bright the color. Although she made every effort to explain it, she knew the rose was far more beautiful than the pictures she could draw of it in words for those whom she loved and with whom she wanted to share her pleasure. When she attempted to tell of the scent of the rose, she had no way to make them understand, because they knew nothing like a rose. This made her sad and unhappy when she realized that she could not share this pleasure. Finally she said, "If it was mine Mother, I would have brought it to you, so you would know."

After some years, it chanced that the family went to live where flowers are more common, and the little girl now nearly grown, received as a gift a rose of her own. She hurried home to her mother, saying, "Here Mother, here is a rose. It is mine, so I could bring it to you to see and smell!" All the years since she had first seen a rose, she had wanted to share the joy with her mother, but until she had one of her own she did not know how to share it.

This story reminded me of many other joys we have in life, besides the rose, and how carelessly we accept these gifts, never thinking to be grateful. It also made me think of the careless manner in which many of us accept the greatest gift that man has ever received from Heaven, that is the birth of Jesus Christ, and the great love he brought to us. Most of us know the story, but few of us make any effort to learn to know Jesus Christ as he has invited us to learn to know him. Of course, we can't tell others about him and his love, until we really learn to know for ourselves how great and deep it is, and just what he can do for us. When we learn to know



him, we can go to others and say, "Here, Mother, Father, Sister, Brother, and friends, here is what Jesus Christ is. This is what he did for me. This is how he encouraged me. This is how he strengthened me in time of loneliness and sorrow and pain. This is how he loved me in spite of my selfishness and sin. I have learned to know him, so I can bring him to you."

*Hymn:* "Hark, the Herald Angels Sing."

*Prayer:* (In unison from prepared prayer).

*Hymn:* "Silent Night."

*Benediction.*

## V. Facing the Test in the New Year

*Invocation.*

*Hymn:* "O Master, Let Me Walk. . . ."

*Scripture:*

*There was a man there who had his hand withered. And Jesus said unto him, Stretch forth thy hand.—Luke 6:6, 10.*

*Hymn:* "All Hail the Pageant of. . . ."

*Comment:*

This is the way we accomplish most of our tasks in this world. We face a responsibility and feel physically unable for it. But providence plainly says it must be done, and so we attempt it; and mysteriously enough strength comes to us as we carry on the work. We face an intellectual task; our minds are confused and vacant, but the Master looking down at our withered faculties, says, Stretch them forth. And we do it, and lo, and behold, after a season of apparently futile effort our minds clear and we accomplish the task successfully. We face a struggle with temptation; the environment is all against us; we are morally anemic and spiritless. But still the great Master looks down with beseeching eyes, and says, Stretch forth thine hand.

And so encouraged by the light of His countenance we rouse ourselves, the Spirit of God reinforces us, and we accomplish the impossible. It is not done through effort merely, or self-reliance; it is done through faith. It is done under the encouragement of Christ, and under the stimulus of love for our fellows. There is no tonic like love to God and to man. Nothing puts iron into the will like gratitude to our heavenly Father, and pity for our fellow sinners.—R. H. W.

*Hymn:* "Lord God of Hosts. . . ."

*Prayer:* (For guidance, courage, and steadfastness in the purposes of God).

*Hymn:* "Lord, speak to me. . . ."

*Benediction.*



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# THE ANNUAL INDEX, Volume XLII

## January 1940 through December 1940

### GENERAL

Action for Churches.. 11, 19,  
61, 65, 115, 163, 271, 503. 510  
Advent ..... 20  
Advertisements ..... 153  
Airmen ..... 247  
Anarchy, *Crutchfield* ..... 319  
Armistice, 233, 512, 516, 519,  
533, 537, 597  
Army ...217, 241, 246, 247, 248  
Ascension ..... 192  
Attendance, *Paterson* ..... 355  
Attendance ...226, 424, 427, 451  
Baccalaureate ...24, 79, 97,  
113, 145, 183, 192, 228,  
332, 460, 519  
Ballot Box ..... 524  
Baseball Today ..... 511  
Beatitudes ..... 307  
Benedictions .....275, 474, 512  
Benediction, The Cross ..... 512  
Betrayal ..... 82  
Bible .....175, 194, 575  
Blessing ..... 203  
Book of Psalms ..... 453  
Book Reviews, *Swanson*, 42,  
92, 144, 200, 251, 302,  
343, 377, 426, 480, 542, 606  
Books, Preacher Moves .... 63  
Boys, Advice to ..... 401  
Bread of Life .....479, 503  
Brotherhood, 47, 223, 235, 299,  
317, 409, 462, 471  
Budget ..176, 363, 468, 483, 514  
Bulletin Board, 49, 64, 205,  
229, 289, 291, 455, 479  
Business and Industry ...423, 424  
Candlelight Service ....96, 455  
Candles .....18, 32, 454, 574  
Census .....249, 401  
Character ...192, 228, 239, 421  
Children, 121, 188, 278, 282,  
305, 364  
Children's Sermons ...30, 82,  
134, 188, 238, 292, 336,  
372, 413, 466, 528, 592  
Christmas, 563, 572, 579, 581,  
583, 586, 592, 599, 602  
Church ..61, 271, 115, 378, 503  
Church Bulletins .....72, 514  
Church Methods, 18, 68, 120,  
174, 226, 278, 326, 362,  
398, 451, 512, 574  
Citizenship, 88, 89, 284, 307,  
317, 322, 339, 340, 376,  
422, 524  
Civilization ..... 40  
Commandments ..... 238  
Commencements, 23, 36, 75,  
128, 165, 181, 234, 288,  
305, 325, 372, 468  
Communion, 26, 71, 334, 407,  
410, 453, 503  
Compassion ..... 73  
Confession .....193, 228, 503  
Conscription .....363, 514  
Consecration ..... 255  
Conversion ..122, 175, 389,  
402, 404, 456, 460  
Cooperation, 137, 173, 414,  
416, 418, 420, 448, 502  
Courage .....337, 428, 516, 530

Courtesy ..... 417  
Cross.. 77, 118, 136, 137,  
149, 415, 512  
Decision Day ..30, 61, 95,  
117, 130, 257, 370, 402, 404  
Dedication, 95, 226, 280, 398,  
399, 425  
Defense .....330, 515, 537, 540  
Democracy, 113, 296, 319, 326, 422  
Disappointment, 177, 234, 458, 530  
Drama and Pageantry ...20,  
121, 124, 281, 364  
Easter, 66, 77, 82, 111, 118,  
125, 132-136, 140, 148, 194,  
197, 288  
Education, 61, 279, 284, 342,  
378, 419, 422, 538  
Editorial, 16, 66, 118, 172,  
224, 276, 324, 360, 396,  
450, 510, 572  
Evangelism, 7, 11, 13, 18, 19,  
45, 63, 69, 95, 117, 165,  
197, 257, 307, 475, 482  
Example .....377, 473  
Faith .....128, 288, 389, 443  
Father .....176, 296, 298, 316  
Fellowship-Dinner ..... 548  
Flag Day .....296, 298, 305  
Flag Dedication ..... 398  
Football ..... 477  
Forgiveness .....186, 189  
Freedom .....40, 241  
Friendship ...84, 135, 462, 466  
Good Friday, 120, 126, 136,  
140, 336  
Government .....225, 479  
Grace .....28, 239  
Happiness .....145, 413  
Harvest .....63, 535, 540  
Heaven .....184, 197, 288  
Heroes, 233, 512, 516, 519,  
533, 537, 597  
History ..... 476  
Hitler ..... 329  
Hobby Night .....19, 365  
Holy Spirit ..75, 174, 205,  
228, 257, 324, 338, 372  
Holy Week .....81, 118  
Homes, 61, 120, 226, 229,  
282, 462  
Hope .....224, 374  
Humility ..... 429  
Hymn Festival ..... 362  
Illustrations, *Hart* ...34, 86,  
136, 194, 245, 295, 339,  
375, 418, 472, 534, 599  
Illustrations, *Phelan*, 38, 89,  
140, 248, 298, 340, 376,  
422, 476, 538, 602  
Immigrants .....317, 322, 474  
Immortality, 66, 77, 82, 111,  
118, 125, 132-136, 140, 148,  
194, 197, 288  
Independence Day ..317, 322, 339  
Information Please, *Mattice* .. 575  
Integrity .....422, 476  
Intercession, 45, 59, 71, 75,  
98, 99, 123, 193, 216, 238,  
281, 300, 376, 395, 407,  
422, 452, 472, 476, 512

Junior Choir ..... 283  
Junior Pulpit, *Sessler*, 30, 82,  
134, 188, 238, 292, 336,  
372, 413, 466, 528, 592  
Labor Day, 30, 307, 356, 400,  
408, 412, 414, 416, 418  
Lent ...59, 71, 73, 75, 81, 92, 96  
Lincoln .....86-90  
Loyalty .....428, 443  
Marriage, 139, 226, 229, 245,  
279, 443, 571  
Memorial Day, 80, 217, 232,  
241, 245-250, 256  
Men in Church, 69, 98, 229,  
233, 279, 317, 322, 364,  
370, 406, 408, 409, 448,  
516, 542  
Mid-Week Services ...45, 95,  
145, 203, 255, 305, 428,  
482, 546, 610  
Minister's Wife ..... 509  
Missions, 7, 72, 121, 124,  
284, 482, 514, 521, 546, 548  
Mother's Day, 221, 228, 230,  
245-250, 255, 421, 443  
Motion Pictures ..... 578  
Music for Choir and Organ,  
44, 91, 143, 199, 240, 297  
Nation, 113, 163, 216, 275,  
307, 319, 322  
New Year, 9, 15, 18, 23, 30,  
34, 40, 138, 171, 316, 615  
Obedience ...203, 332, 366, 482  
Object in Preaching, *Paterson* .. 267  
Object Lessons ..... 366  
Offering Bags ..... 280  
Offertory Sentences ..... 398  
Opening of School ..... 400  
Ordination .....277, 326  
Organ for Church .....174, 392  
Outlines, 28, 132, 192, 241, 533  
Palm Sunday ..... 9  
Parish Paper, *Gass* ..... 170  
Parish Zoning, *Martin* ..... 1  
Passion Week .....81, 115  
Pastoral Work, 168, 224, 269,  
336, 375, 445, 503  
Pastor in His Parish,  
*Sessler* .....445, 503  
Pastor's Clinic ..... 68  
Patience .....428, 476  
Patriotism, 454, 456, 507, 512,  
516, 519, 533  
Peace, 142, 281, 454, 476,  
503, 513, 538  
Penitence ..... 25  
Penny Banks ..... 7  
Pentecost, 75, 174, 205, 228,  
257, 324, 338, 372  
Pilots ..... 24  
Poverty .....193, 307-309  
Prayer, 45, 59, 71, 75, 98,  
99, 123, 193, 216, 238, 281,  
300, 376, 395, 407, 422,  
452, 472, 476, 512, 603  
Prayers .....40, 425, 430, 533  
Prayer Meetings, 45, 95, 145,  
203, 255, 305, 428, 482, 546, 610  
Prayer, Week of ..... 1





Mad War .....	329
Men's Group Work .....	364
Minister's Home .....	120
Miniature House .....	574
Missions .....	514
Missions in China .....	124
Money for Your Church Paper .....	514
Motherhood .....	228
Motion Pictures .....	578
Music for Choir and Organ .....	
44, 91, 143, 199, 240, 291	
National Christian Mission ..	121
New Radio Bible Drama .....	177
New Year, 1940 .....	18, 30
Oberlin's Ministers .....	326
Offering Bags, Make Own .....	280
Offertory Sentences .....	398
One Manual Organ .....	174
Opening of Schools .....	400
Parish Paper .....	226
Pastoral Work .....	122
Pastor's Clinic .....	68

Patriotism and Religion .....	512
Patriotism of Peace .....	454
Penny a Meal Banks .....	72
Penny Carnival (Pleasure Island) .....	327
Pentecost and Holy Spirit .....	174
Peter At Gate, <i>Shanks</i> .....	365
Politics and Religion .....	513
Prayers, <i>Funnell</i> .....	40
Prayer for Ministry .....	123
Preaching .....	15
Preaching, <i>Pattison</i> .....	353
Preaching Church Door .....	123
Preaching to Children .....	451
Psalms, Study of .....	453
Rally Day Service .....	399
Revival of Religion .....	175
Rose Day .....	120
Rural Church Architecture .....	362
Scripture Lesson Reading .....	399
Sowing and Reaping .....	577
Starting Revival .....	578

Stewardship, Play .....	32
Story Teller's Marathon .....	2
Structure We Raised .....	22
Sunday School Diseases .....	32
Thanksgiving Prayers .....	512, 53
Topics to Preach On .....	22
Tracts .....	69, 7
Transcribing Sermons .....	12
Universal Bible Sunday .....	57
Vacation Bible School Charts ..	17
Victory Craftsmen .....	57
Warning From Rome .....	32
War Time Prayer .....	4
Waysharers Cleaned-up .....	2
Week of Prayer .....	12
Where We Live .....	12
Wishing Candle .....	57
World Day of Prayer .....	7
Worship Seminar .....	12
Writing Board for Blind .....	12
You Can Have a Junior Choir ..	28
Young People's Program .....	40
Youth Must Lead .....	1

## INDEX OF SERMON ILLUSTRATIONS

Added Attraction to Heaven ..	197
Air Flyer's Medal .....	196
All Shared Dream .....	536
American Home .....	245
America, Our .....	339
Anti-Bellum Love .....	540
Armistice Day .....	537
Army .....	246, 247, 248
Attendance .....	424, 477
Attention-gaining Mechanism ..	250
Baptists Help .....	137
Belfry Light .....	138
Belongings or Belonging .....	377
Benefits of Black-out .....	196
Big Hearts .....	88
Birth Rate .....	249
Blessing with Bread .....	536
Boots and Jeers .....	140
Break or Brakes .....	477
Brotherhood .....	299
Census .....	249
Children as Heirs .....	296
Children's Day, 250 295, 296,	
298, 299, 300, 301, 340, 418,	422
Child's Smile .....	418
Christian .....	38
Christian Day Nurture .....	298
Christmas Amity .....	602
Christmas in History .....	600
Christmas in Reverse .....	603
Christmas Ideal .....	604
Christmas Lights .....	600, 601
Christmas Neutrality .....	600
Christmas Solicitude .....	604
Christmas Spirit .....	599
Christmas with Poets .....	601
Church and Civilization .....	40
Church and Codes .....	40
Church and Freedom .....	40
Church and Industry .....	424
Citizen's Day .....	341
Commandments for Americans ..	88
Congratulations .....	250
Crowned Souls .....	194
Day's Work, <i>Smith</i> .....	376
Delivered From Beast .....	136
Democracy .....	250, 340, 376
Distributing Fragrance .....	138
Divine Surveyor .....	90
Dorothy Dix's Advice .....	420
Drama .....	250, 474, 476
Dramatic Climax .....	474

Easter .....	140, 141, 142, 248
Effect of War .....	295
Emotions or Brains .....	342
Entering Temple .....	37
Faithfulness Rewarded .....	139
Farm Hospitality .....	535
Fathers .....	295, 296, 297, 298
Finnish Defense .....	248
Flag Day .....	296
Flaming Youth .....	378
Fliers .....	247
Foundation Sufficient .....	136
Freedom's Birthday .....	340
Fresh Water .....	376
Friendly Hands .....	196
God Unrolls Canvas .....	378
Gold Bullet .....	472
Good Logic .....	473
Gospel for Education .....	538
Great Adventure, <i>Wendell</i> .....	422
Greatness .....	339
Grubstaking Folks .....	295
Harvest .....	540
He Cannot Be Hid .....	35
He Is Risen .....	195
Hitting the Ball .....	419
Home .....	245, 246, 298, 418,
473, 536	
Honored While Alive .....	421
Hurdles and the Race .....	38
Independence Day .....	340
Inhuman Human .....	423
Intercession .....	472
Iron Worker Enthroned .....	418
Jesus Christ a Reality .....	36
Jesus Would .....	340
July Afternoon .....	340
Kept Faith .....	86, 297
Keys Tell Their Story .....	418
Light Went Out .....	36
Lincoln .....	88, 90
Lincoln and Freeman .....	89
Lincoln's Reply .....	88
Lincoln, The Immortal .....	89
Little Things .....	476
Living in Small Town .....	418
Livingstone .....	475
Made For The Ocean .....	194
Make Yourself Sure .....	35
Man and State .....	376
Marriage .....	139, 245
Master and Instrument .....	34

Masterpiece .....	13
Matter Indestructible .....	19
Memorial Day .....	246, 419, 42
Memorial Day Prayer .....	24
Mercies Daily Repeated .....	53
Merry Christmas .....	600
Minister's Home .....	29
Minister Quit Smoking .....	19
Mother .....	87, 245, 246, 42
Navy .....	24
Negro Minister .....	47
New England Graveyard .....	24
Newspaper Man's Experience ..	3
New Year .....	34, 13
New Year Pages .....	3
New Year's Resolutions .....	3
No S.O.S. Call .....	3
Nursing .....	246, 340, 47
Ocean in Bottle .....	47
Old Scenes .....	47
Old Time Religion .....	41
Old Year Paradoxes .....	3
Onion Crop .....	53
Parade Christians .....	9
Parents .....	298, 420, 42
Parlor Prattle .....	37
Pastoral Thoughtfulness .....	37
Peace .....	142, 34
Pencils Were Sharpened .....	3
Pipelines of God .....	3
Pitching A Tent .....	3
Played the Game .....	42
Population .....	24
Prayer .....	376, 425, 472, 47
Prayer for Fathers .....	29
Prayer Refused .....	30
Praying Parents .....	42
Preparedness .....	47
Pulling and Pushing .....	41
Ralph Conner's Crucifix .....	13
Ready for Action .....	34
Religion .....	250, 377, 424, 478, 47
Reward .....	19
Rising Generation .....	29
Sand Turns to Rock .....	13
Saving Time .....	47
Sea Victims Honored .....	24
Seed or Soil .....	37
See The Baby .....	34
Sentence Sermons .....	37
Sharing .....	37



Shined Shoes .....	474	Thanksgiving .....	534, 536	Washington .....	86, 90
Short Circuit Hearing .....	423	Thanksgiving Prayers .....	538	Washington's Love .....	88
Snow-Flakes .....	422	Thrifty Occupation .....	421	Washington's Mother .....	86
Social Action ..298, 300, 340, 474		Throw It a Bone .....	538	Way To Kill Snakes .....	198
Sorrow .....	88	Tombstone Selection .....	194	Weekly Letters .....	137
Spiritual Health .....	540	Tribute to Past .....	424	Welcomed Son .....	87
Spiritual Humming Birds .....	423	Unconcerned World .....	599	Wesleyan Washington .....	86
Stone in Memory .....	419	Understanding .....	474	What Christ Stands For .....	195
Stones and Bread .....	479	Unemployment .....	142	Windows of Immortality .....	197
Stopped Flow .....	88	Unsolicited Glibness .....	540	Winter .....	34
Stream-lined Crosses .....	137	Vanishing Americans .....	422	Witnesses Unto Me .....	197
Sunday School Teacher .....	420	Wake Up .....	138	Woman .....	245
Talking From Unseen .....	139	Walk in Meadow .....	376	Youngsters Are Gone .....	298

## TOPICAL INDEX OF SERMONS

Actual and Possible, <i>Sharp</i> ..	234	Frustrating God, <i>Young</i> ....	366	Opened Windows, <i>Nabers</i> ...	182
Address to Parents, <i>Boden</i> ..	462	Generations of Adam, <i>Austin</i> ..	232	Paul's Conversion, <i>Kirts</i> ...	404
After Easter, <i>Nabers</i> .....	130	God Changed, <i>Schmidt</i> .....	402	Perfection, <i>Kirts</i> .....	332
After Cross, <i>Cole</i> .....	77	Heaven, <i>Macartney</i> .....	184	Pilate Washing Hands, <i>Whale</i> ..	126
Ancient Parable, <i>Freeman</i> ...	26	Hidden Sackcloth, <i>Hunter</i> ...	186	Power of God, <i>Young</i> .....	75
Ballot Box, <i>Mattice</i> .....	524	Higher Places, <i>Harkey</i> .....	21	Power To Live, <i>Scott</i> .....	24
Brotherhood, <i>Huget</i> .....	409	Highway, <i>Ritchie</i> .....	290	Prepared Places, <i>Hunter</i> .....	288
Christ in House, <i>Boden</i> .....	462	Home for Christmas, <i>Hagedorn</i> ..	586	Private Enemy, <i>Kerr</i> .....	180
Christian Life, <i>Fletcher</i> .....	235	Internal Christianity, <i>Roberts</i> ..	590	Saviour Born, <i>Mark</i> .....	581
Christmas Story, <i>Benson</i> .....	579	Joseph, Forgotten Man, <i>Mattice</i> ..	583	Sins, <i>Nabers</i> .....	456
City Wall, <i>Hunter</i> .....	406	Kingdom, <i>Gass</i> .....	128	Spiritual Defense, <i>Herbert</i> ..	330
Communion, <i>Young</i> .....	407	Life's Arithmetic, <i>Deck</i> .....	460	Tears of Sorrow, <i>Sessler</i> ...	73
Communion, <i>Mattice</i> .....	334	Little Foxes, <i>Nabers</i> .....	79	Times Like These, <i>Palmer</i> ...	516
Deliverance, <i>Stamm</i> .....	519	Missions, <i>Richards</i> .....	521	Trouble, <i>Macartney</i> .....	458
Easter, <i>MacGregor</i> .....	125	Mothers and Queens, <i>Shillito</i> ..	230	Whom Kill, <i>Macartney</i> .....	367
Flowers In Desert, <i>Brown</i> ...	286	New Opportunities, <i>Siegart</i> ..	23	With Christ, <i>Mattice</i> .....	370
Fruitfulness, <i>Morton</i> .....	408	Number One, <i>Banning</i> .....	284		

## QUOTABLE POETRY

Adornment, <i>Bond</i> .....	361	His Cross—My Cross, <i>Wiseman</i> .....	171	Prayer for a Nation, <i>Young</i> .	216
Banner of Democracy, <i>Guest</i> .	296	I'd Rather See a Sermon ...	552	Prayer Service .....	546
Blind Bartimaeus, <i>Finch</i> ...	352	I Know Not All .....	528	So Long as There are Homes	282
Call of God for Men, <i>Coyle</i> .	316	July Afternoon .....	340	Star, The, <i>DeForest</i> .....	602
Candle of the Lord .....	18	Love's Leadership .....	1	Thanksgiving Thoughts, <i>Wiseman</i> .....	508
Christmas, <i>Crowell</i> .....	602	My Cross .....	304	This Year's Pages .....	34
Christmas Prayer, <i>Blair</i> .....	602	My Thanksgiving, <i>Thorn</i> ...	484	Time of Turmoil, <i>Harkness</i> .	476
Christmas with Poets, <i>Kestle</i> .	601	New England Graveyard, <i>Coatsworth</i> .....	247	Today, <i>Lintner</i> .....	352
Climber, The, <i>Walton</i> .....	169	One Year, <i>Reed</i> .....	316	Tomorrow, <i>Wiseman</i> .....	171
Day's Work, The, <i>Smith</i> ...	376	Plea to God .....	173	Voice of Europe, <i>Wiseman</i> ..	275
Death as a Friend, <i>Wiseman</i> .	171	Poverty in His Death .....	47	War, <i>Beard</i> .....	352
Friend of Mine, <i>Walton</i> ....	580	Power of Prayer .....	99	We Walk in Meadows, <i>Friedrich</i> .....	376
God Unrolls Canvas .....	378	Prayer for Fathers .....	295	Witness Unto Me .....	197
Great Adventure, <i>Wendell</i> ...	422				
High Hill, The, <i>Scollard</i> ...	181				

## EDITORIALS

Alterations Now Going On ..	225	It's Ride or Be Ridden ....	324	Peace .....	572
Baseball Today .....	511	Last Night .....	276	"Perdido" .....	172
Brighter Day .....	572	Let Your Light So Shine ...	510	Preaching the Cross .....	118
Caws and Becaue .....	396	Life's Porterville .....	450	Pre-Lenten .....	118
Deep Impressions .....	277	Love's Labor .....	119	Religion's Magna Charta ...	361
Early Easter .....	66	Man Next Door .....	276	Speaking Pipes .....	66
Ein' Feste Burg .....	17	Mid-Winter Coasting .....	67	Three Kinds of People ....	510
Eternal Night .....	324	Minister's Task .....	360	Traditions .....	450
Extra Mural .....	224	More Pedal, Less Bass .....	396	Trends of Today .....	573
Facing the New Year .....	16	Needed Support .....	16	Uncertain World .....	325
Hope .....	224	Next to Godliness .....	360	Waysharers .....	173
In As Much .....	397	One Thing .....	573		

## TOPICAL INDEX OF JUNIOR SERMONS

Bank Beaver, <i>Chidley</i> . . . . .	416	God or Money, <i>Sessler</i> . . . . .	373	Pray, How Shall We, <i>Sessler</i> . . . . .	3
Beautiful, How to be, <i>Linton</i> . . . . .	470	God Saves, <i>Sessler</i> . . . . .	292	Prayer, A Help, <i>Sessler</i> . . . . .	23
Broken Christ, <i>Sessler</i> . . . . .	336	Good or Bad Nature, <i>Sessler</i> . . . . .	239	Prince and the Lemons . . . . .	19
Cancelled Cross, <i>Chidley</i> . . . . .	415	Happiness, <i>Sessler</i> . . . . .	413	Rock of Ages, <i>Sessler</i> . . . . .	33
Chairs, <i>Shanks</i> . . . . .	293	Hearts filled with Love, <i>Sessler</i> . . . . .	592	Sins That Separate, <i>Sessler</i> . . . . .	8
Cooperation, <i>Shanks</i> . . . . .	598	Hoja and Pumpkins, <i>Wilkie</i> . . . . .	134	Sorry, Are You . . . . .	8
The Creation, <i>Sessler</i> . . . . .	292	Honey Bird, <i>Chidley</i> . . . . .	417	Spirit of God, <i>Sessler</i> . . . . .	37
Deceiving, <i>Sessler</i> . . . . .	374	Kindness Beats World, <i>Wilkie</i> . . . . .	135	Sponge, The, <i>Shanks</i> . . . . .	59
Discouragements, <i>Sessler</i> . . . . .	530	Light of the World, <i>Sessler</i> . . . . .	32	Strongest Wins, <i>Wilkie</i> . . . . .	13
Doing Impossible, <i>Sessler</i> . . . . .	594	Little Giants, <i>Sessler</i> . . . . .	337	Thanksgiving, <i>Sessler</i> . . . . .	52
Easy Way, <i>Sessler</i> . . . . .	531	Man With Twelve Legs . . . . .	85	Troubles and God, <i>Sessler</i> . . . . .	3
Friendship, <i>Sessler</i> . . . . .	466	Money, <i>Sessler</i> . . . . .	468	Two-Faced . . . . .	8
Goals in Life, <i>Sessler</i> . . . . .	468	Naming the Baby, <i>Shanks</i> . . . . .	293	Welcome, <i>Linton</i> . . . . .	47
God and Company, <i>Sessler</i> . . . . .	338	New Year, <i>Sessler</i> . . . . .	30	Whitewash Coach . . . . .	19
God Cleanses Spots, <i>Sessler</i> . . . . .	189	Overcoming Difficulties, <i>Sessler</i> . . . . .	239	Working Together, <i>Sessler</i> . . . . .	41
God In Us, <i>Sessler</i> . . . . .	188	Overcoming Handicaps, <i>Sessler</i> . . . . .	596	Work Once Done, <i>Wilkie</i> . . . . .	13

## TOPICAL INDEX OF OUTLINES

Ascension, <i>Cox</i> . . . . .	192	Heirs of God, <i>Cox</i> . . . . .	243	Passion Week . . . . .	8
Broken Grave Seal . . . . .	132	Inner Circle . . . . .	29	Praying . . . . .	2
Character Building, <i>Cox</i> . . . . .	192	Joy Jesus Brings . . . . .	30	Reason for Thanksgiving . . . . .	53
Easter Joy . . . . .	82	Making Most of Thanksgiving . . . . .	532	Service, <i>Lawrence</i> . . . . .	24
Easter Transformation . . . . .	133	Memorial Day, <i>Shaver</i> . . . . .	241	Shepherd, The . . . . .	2
Easter Unveiling . . . . .	132	Memory's Bank Book . . . . .	80	Thanksgiving in Prayer . . . . .	19
Farewell Sermon, <i>Lawrence</i> . . . . .	242	Mountain Mirrors . . . . .	534	Tonic for Democracy . . . . .	53
Five Greatest Words . . . . .	194	National Confession . . . . .	193	What is Christ to Me, <i>Lawrence</i> . . . . .	24
God's Provision of Food . . . . .	193	Palm Sunday . . . . .	81	What Think Ye of Christ . . . . .	3
Good Part, <i>Cox</i> . . . . .	242	Parables of Grace . . . . .	28		
Great Intercessor . . . . .	193				

## INDEX OF CHURCH NIGHT PROGRAMS

Ancient Prayer Meeting . . . . .	205	Fellowship Dinner for Missions . . . . .	548	Money for Missions . . . . .	54
Beyond the Shadows . . . . .	148	Giving (Stewardship) . . . . .	483	Moving Mountains . . . . .	9
Blessed Are The Poor . . . . .	307	Glorying in the Cross . . . . .	149	New Day . . . . .	4
Borrowed Beauty . . . . .	613	God Broadcasting . . . . .	611	Obedience . . . . .	48
Children in Our Land . . . . .	305	Go Tell (Missions) . . . . .	483	Our Start in Life . . . . .	30
Choosing the Way . . . . .	146	Gratitude (Thanksgiving) . . . . .	484	Patience . . . . .	48
Consecration: Crowns of Honor . . . . .	255	Guide to Life . . . . .	97	Patience, A Duty . . . . .	42
Consecration: A Gate . . . . .	256	Hidden Treasure . . . . .	610	Personal Interest . . . . .	4
Consecration: Mud and Sacer . . . . .	255	Humility, A Duty . . . . .	429	Prayer for Missions . . . . .	54
Consecration: Robe of King . . . . .	257	Life Abundant . . . . .	48	Riches of Christ . . . . .	4
Courage, A Duty . . . . .	428	Loyalty, A Duty . . . . .	428	Road to Happiness . . . . .	14
Daily Round . . . . .	203	Making Our Choices . . . . .	95	Social Security . . . . .	20
Dedication, Personal . . . . .	95	Man's Key To Success . . . . .	98	They Shall Not Be Weary . . . . .	30
Digging Wells . . . . .	612	Men for Missions . . . . .	547	Trip To Tarshish . . . . .	20
Facing the Test . . . . .	615	Mission Study . . . . .	548		

## INDEX OF SCRIPTURE TEXTS

I—Illustrations					
JR—Junior					
O—Outlines					
P—Prayer Meeting Talks					
S—Sermons					
Gen. 4:7 (O) . . . . .	194	Gen. 44:20 (I) . . . . .	476	Judges 3:25 (I) . . . . .	418
Gen. 5:23-24 (P) . . . . .	203	Gen. 37:19 (I) . . . . .	536	II Kings 5:12 (S) . . . . .	18
Gen. 8:19 (P) . . . . .	255	Ex. 2:8 (I) . . . . .	245, 246	II Kings 6:30 (S) . . . . .	18
Gen. 17:4 (I) . . . . .	86	Ex. 9:36 (I) . . . . .	245	II Chron. 10:7 (I) . . . . .	8
Gen. 23:18 (I) . . . . .	36	Ex. 12:14 (I) . . . . .	246	II Chron. 31:4 (I) . . . . .	42
Gen. 24:16 (JR) . . . . .	470	Ex. 14:15 (S) . . . . .	23	II Chron. 32:1-2 (S) . . . . .	40
Gen. 24:29 (JR) . . . . .	471	Ex. 20:1 (I) . . . . .	88	Neh. 4:9 (I) . . . . .	47
Gen. 24:63 (I) . . . . .	376	Ex. 20:12 (I) . . . . .	296	Neh. 8:9-10 (O) . . . . .	53
		Lev. 19:32 (I) . . . . .	421	Neh. 12:31 (I) . . . . .	53
		Deut. 1:30 (O) . . . . .	372	Job 12:22 (I) . . . . .	19
		Deut. 8:18 (O) . . . . .	532	Job 14:14 (I) . . . . .	19
		Deut. 32:7 (O) . . . . .	241	Job 26:6 (I) . . . . .	8
		Joshua 4:7 (I) . . . . .	419	Job 26:7 (P) . . . . .	42
				Job 33:4 (P) . . . . .	25



Job 38:22 (I) . . . . .	422	Matt. 4:16-25 (P) . . . . .	307	Luke 15:32 (I) . . . . .	249	II Cor. 6:1 (I) . . . . .	419
Job 38:36 (I) . . . . .	474	Matt. 4:23 (I) . . . . .	35	Luke 16:10 (I) . . . . .	476	II Cor. 6:2 (I) . . . . .	478
Psa. 1:2 (I) . . . . .	37	Matt. 5:9 (I) . . . . .	340	Luke 18:1 (I) . . . . .	301	II Cor. 7:4 (I) . . . . .	473
Psa. 4:1 (S) . . . . .	458	Matt. 5:13 (O) . . . . .	533	Luke 18:10 (I) . . . . .	250	II Cor. 8:9 (P) . . . . .	47
Psa. 14:5 (I) . . . . .	295	Matt. 5:16 (I) . . . . .	138	Luke 19:41 (S) . . . . .	73	II Cor. 9:6 (I) . . . . .	378
Psa. 17 (P) . . . . .	96	Matt. 5:17 (I) . . . . .	424	Luke 20:25 (I) . . . . .	540	II Cor. 10:11 (I) . . . . .	137
Psa. 20:5 (I) . . . . .	296	Matt. 5:43-44 (I) . . . . .	38	Luke 22:7 (I) . . . . .	474	II Cor. 11:23-28 (P) . . . . .	548
Psa. 26:7 (I) . . . . .	536	Matt. 6:23 (I) . . . . .	36	Luke 22:71 (I) . . . . .	473	II Cor. 12:7 (S) . . . . .	186
Psa. 37:7 (P) . . . . .	482	Matt. 6:34 (S) . . . . .	180	Luke 23:1 (I) . . . . .	138	Gal. 1:14 (I) . . . . .	600
Psa. 42:4-6 (O) . . . . .	80	Matt. 7:7-12 (P) . . . . .	98	Luke 23:13-25 (P) . . . . .	204	Gal. 3:1 (P) . . . . .	428
Psa. 61:2 (S) . . . . .	21	Matt. 7:14 (I) . . . . .	248	Luke 23:26 (I) . . . . .	137	Gal. 5:13 (I) . . . . .	340
Psa. 66:16 (I) . . . . .	474	Matt. 7:24-27 (O) . . . . .	192	Luke 24:6 (I) . . . . .	195	Gal. 5:13 (P) . . . . .	482
Psa. 68:6 (I) . . . . .	246	Matt. 9:15 (I) . . . . .	300	John 1:5 (I) . . . . .	601	Gal. 5:22 (I) . . . . .	248
Psa. 74:17 (I) . . . . .	34	Matt. 9:35-38 (P) . . . . .	547	John 1:6 (I) . . . . .	89	Gal. 6 (P) . . . . .	149
Psa. 80 (P) . . . . .	97	Matt. 11:12 (I) . . . . .	249	John 1:7 (I) . . . . .	142	Gal. 6:7 (I) . . . . .	540
Psa. 84:6 (P) . . . . .	612	Matt. 11:28 (O) . . . . .	194	John 1:16 (I) . . . . .	538	Gal. 6:8 (I) . . . . .	248
Psa. 89:1 (I) . . . . .	535	Matt. 12:12 (I) . . . . .	424	John 1:18 (S) . . . . .	366	Gal. 6:10 (I) . . . . .	422
Psa. 91:3 (I) . . . . .	136	Matt. 13:3 (I) . . . . .	248	John 1:38 (I) . . . . .	418	Gal. 6:16 (I) . . . . .	376
Psa. 103:2 (P) . . . . .	484	Matt. 13:6 (I) . . . . .	377	John 3:1-5 (P) . . . . .	428	Eph. 3:19 (I) . . . . .	475
Psa. 113:9 (I) . . . . .	87	Matt. 13:39 (I) . . . . .	540	John 3:16 (P) . . . . .	548	Eph. 4:6 (I) . . . . .	479
Psa. 116:13 (S) . . . . .	407	Matt. 13:44 (P) . . . . .	610	John 4:14 (I) . . . . .	40	Eph. 4:11 (P) . . . . .	257
Psa. 119:71 (S) . . . . .	458	Matt. 16:18 (I) . . . . .	136	John 4:32 (I) . . . . .	538	Eph. 4:11-13 (S) . . . . .	358
Psa. 122 (P) . . . . .	95	Matt. 16:19 (I) . . . . .	136	John 4:35 (I) . . . . .	540	Eph. 4:13 (I) . . . . .	419
Psa. 125:2 (O) . . . . .	534	Matt. 17:20 (S) . . . . .	128	John 6:47 (I) . . . . .	140	Eph. 4:32 (I) . . . . .	599
Psa. 130:4 (O) . . . . .	194	Matt. 18:20 (I) . . . . .	300	John 8:32 (I) . . . . .	423	Eph. 5:8 (I) . . . . .	250
Psa. 145:4 (I) . . . . .	536	Matt. 19:18 (I) . . . . .	142	John 10:10 (I) . . . . .	142	Eph. 5:16 (I) . . . . .	478
Psa. 145:15-16 (O) . . . . .	193	Matt. 19:20 (I) . . . . .	34	John 11:26 (S) . . . . .	77	Eph. 6:4 (I) . . . . .	295
Psa. 166:14 (I) . . . . .	38	Matt. 19:24 (I) . . . . .	250	John 12:3 (I) . . . . .	138	Eph. 6:12 (I) . . . . .	376
Prov. 4:1 (I) . . . . .	297	Matt. 22:42 (O) . . . . .	30	John 12:12-19 (P) . . . . .	204	Eph. 6:18 (I) . . . . .	477
Prov. 4:3 (I) . . . . .	297	Matt. 23:8 (I) . . . . .	34	John 12:29 (P) . . . . .	428	Phil. 1:3-11 (P) . . . . .	548
Prov. 4:4 (I) . . . . .	298	Matt. 23:37 (I) . . . . .	603	John 14:1-6 (P) . . . . .	145	Phil. 1:27-28 (S) . . . . .	516
Prov. 6:20 (I) . . . . .	86	Matt. 23:37-38 (S) . . . . .	73	John 14:6-16 (P) . . . . .	146	Phil. 2:4 (I) . . . . .	420
Prov. 10:4 (I) . . . . .	421	Matt. 23:42 (P) . . . . .	482	John 15:9 (S) . . . . .	408	Phil. 2:12-13 (S) . . . . .	332
Prov. 15:33 (I) . . . . .	420	Matt. 24:44 (I) . . . . .	340	John 15:11 (O) . . . . .	82	Phil. 3:13 (I) . . . . .	419
Prov. 16:28 (O) . . . . .	194	Matt. 24:45; 25:21 . . . . .	424	John 16:16 (I) . . . . .	197	Phil. 4:7 (I) . . . . .	339
Prov. 18:24 (I) . . . . .	196	Matt. 25:10 (I) . . . . .	37	John 16:20 (O) . . . . .	133	Phil. 4:8 (I) . . . . .	34
Prov. 22:6 (I) . . . . .	420	Matt. 25:23 (I) . . . . .	194	John 16:36 (I) . . . . .	142	Phil. 4:19 (P) . . . . .	48
Prov. 23 (P) . . . . .	95	Matt. 26:40 (I) . . . . .	140	John 17:9-20 (O) . . . . .	193	Col. 2:14 (I) . . . . .	136
Prov. 23:5 (I) . . . . .	472	Matt. 27:24 (S) . . . . .	126	John 17:15 (JR) . . . . .	597	Col. 3:5 (S) . . . . .	367
Eccl. 1:9 (I) . . . . .	194	Matt. 27:33-53 (P) . . . . .	204	John 17:21 (JR) . . . . .	598	I Thess. 5:23 (I) . . . . .	540
Eccl. 3:2 (I) . . . . .	540	Matt. 27:42 (I) . . . . .	90	John 20:26 (S) . . . . .	130	I Tim. 2:1 (I) . . . . .	472
Eccl. 44:14 (S) . . . . .	217	Matt. 27:66-28:2 (O) . . . . .	132	John 21:6 (I) . . . . .	477	I Tim. 3:2 (I) . . . . .	535
Song of Sol. 2:15 (S) . . . . .	79	Mark 2:1 (S) . . . . .	462	Acts 1:8 (I) . . . . .	197	II Tim. 1:5 (I) . . . . .	422
Song of Sol. 5:13 (I) . . . . .	375	Mark 4:35-41 (O) . . . . .	242	Acts 1:8 (P) . . . . .	611	II Tim. 1:10 (O) . . . . .	132
Isa. 6 (O) . . . . .	241	Mark 5:15 (I) . . . . .	540	Acts 1:8 (S) . . . . .	75	II Tim. 1:10 (I) . . . . .	141
Isa. 7:15 (I) . . . . .	339	Mark 5:19 (I) . . . . .	246	Acts 1:9-11 (O) . . . . .	192	II Tim. 1:12 (I) . . . . .	36
Isa. 10:3 (I) . . . . .	340	Mark 5:35 (O) . . . . .	29	Acts 5:3-4 (P) . . . . .	256	II Tim. 2:12 (I) . . . . .	140
Isa. 10:11 (I) . . . . .	88	Mark 6:33-34 (P) . . . . .	204	Acts 8:3; 9:16 (S) . . . . .	404	Philemon (P) . . . . .	611
Isa. 13:18 (I) . . . . .	298	Mark 7:24 (I) . . . . .	35	Acts 9:20 (I) . . . . .	472	Heb. 7:16 (I) . . . . .	194
Isa. 14:20 (I) . . . . .	247	Mark 8:6 (I) . . . . .	536	Acts 14:19-22 (P) . . . . .	428	Heb. 10:35 (P) . . . . .	482
Isa. 35:1 (S) . . . . .	286	Mark 9:36 (I) . . . . .	418	Acts 15:8 (I) . . . . .	250	Heb. 11:7 (I) . . . . .	296
Isa. 40:28, 29, 31 (P) . . . . .	307	Mark 10:5 (I) . . . . .	376	Acts 16 (P) . . . . .	205	Heb. 11:34 (I) . . . . .	248
Isa. 49:23 (S) . . . . .	230	Mark 10:17-31 (S) . . . . .	284	Acts 16:30 (I) . . . . .	142	Heb. 12:1 (I) . . . . .	38
Isa. 50:22 (I) . . . . .	476	Mark 10:21 (P) . . . . .	482	Acts 20:35 (P) . . . . .	614	Heb. 13:1 (I) . . . . .	137
Isa. 53:10-12 (O) . . . . .	81	Mark 10:51 (I) . . . . .	352	Rom. 1:20 (I) . . . . .	139	Heb. 13:14 (I) . . . . .	194
Isa. 55:1 (I) . . . . .	422	Mark 16:14-20 (P) . . . . .	420	Rom. 5:3 (P) . . . . .	612	Heb. 13:20-21 (P) . . . . .	548
Isa. 55:4 (I) . . . . .	86	Mark 16:15 (I) . . . . .	424	Rom. 6:14 (I) . . . . .	198	Jas. 1:4 (P) . . . . .	428
Isa. 55:8-9 (S) . . . . .	456	Mark 16:15 (S) . . . . .	581	Rom. 7:15 (S) . . . . .	24	Jas. 1:25 (I) . . . . .	376
Isa. 58:6 (I) . . . . .	89	Luke 1:39-40 (O) . . . . .	81	Rom. 8:11 (P) . . . . .	256	I Peter 2:1 (I) . . . . .	140
Isa. 60:1 (I) . . . . .	138	Luke 2:2 (I) . . . . .	298	Rom. 8:17 (O) . . . . .	243	I Peter 3:8 (I) . . . . .	602
Isa. 60:8 (I) . . . . .	247	Luke 2:14 (I) . . . . .	600	Rom. 8:34 (I) . . . . .	301	I Peter 3:8-12 (P) . . . . .	429
Jer. 2:21 (P) . . . . .	305	Luke 2:15-20 (O) . . . . .	30	Rom. 12:2 (I) . . . . .	424	I Pet. 4:12 (S) . . . . .	235
Jer. 22:16 (P) . . . . .	483	Luke 2:20 (P) . . . . .	614	Rom. 12:9 (I) . . . . .	602	I Pet. 5:5 (I) . . . . .	40
Jer. 31:21 (S) . . . . .	290	Luke 2:32 (I) . . . . .	378	Rom. 13 (S) . . . . .	524	I John 1:1 (I) . . . . .	540
Ezek. 34:6 (I) . . . . .	295	Luke 2:46 (I) . . . . .	140	Rom. 13:10 (I) . . . . .	142	I John 2:13 (I) . . . . .	298
Dan. 3:18 (O) . . . . .	194	Luke 2:52 (I) . . . . .	298	Rom. 16 (S) . . . . .	521	I John 4:20 (I) . . . . .	540
Dan. 5:27 (I) . . . . .	90	Luke 2:52 (I) . . . . .	538	I Cor. 1:19 (I) . . . . .	378	I John 5:20 (I) . . . . .	342
Dan. 6:10 (O) . . . . .	193	Luke 3:6 (I) . . . . .	604	I Cor. 2:14 (I) . . . . .	139	I John 10:10-18 (O) . . . . .	29
Dan. 9:20-23 (O) . . . . .	193	Luke 4:1-11 (P) . . . . .	483	I Cor. 3:6 (I) . . . . .	424	I John 13:14 (I) . . . . .	602
Jonah 1:1-3 (P) . . . . .	203	Luke 5:18 (I) . . . . .	604	I Cor. 4:2 (I) . . . . .	36	Jude 1:5 (I) . . . . .	424
Jonah 4:2 (I) . . . . .	36	Luke 6:46 (I) . . . . .	424	I Cor. 5:7 (S) . . . . .	334	Rev. 2:10 (P) . . . . .	255
Zech. 13:6 (I) . . . . .	536	Luke 7:4 (I) . . . . .	295	I Cor. 8:9 (I) . . . . .	340	Rev. 2:18-28 (P) . . . . .	205
Matt. 1:21 (P) . . . . .	45	Luke 7:42 (I) . . . . .	600	I Cor. 8:13 (I) . . . . .	377	Rev. 16:16 (I) . . . . .	300
Matt. 1:16-25 (S) . . . . .	583	Luke 9:17 (I) . . . . .	90	I Cor. 9:22 (P) . . . . .	46	Rev. 18:2 (I) . . . . .	300
Matt. 2:1 (I) . . . . .	599	Luke 9:29 (O) . . . . .	28	I Cor. 12:1 (I) . . . . .	299	Rev. 19:1-11 (S) . . . . .	460
Matt. 2:10 (I) . . . . .	600	Luke 10:21 (I) . . . . .	378	I Cor. 12:11 (I) . . . . .	422		
Matt. 2:10 (P) . . . . .	614	Luke 10:38-42 (O) . . . . .	242	I Cor. 13:12 (I) . . . . .	378		
Matt. 4:3 (I) . . . . .	479	Luke 10:42 (I) . . . . .	377	I Cor. 15:20 (S) . . . . .	125		
		Luke 13:3 (S) . . . . .	184	II Cor. 5:17 (S) . . . . .	402		
		Luke 15:1-24 (O) . . . . .	28	II Cor. 5:20 (I) . . . . .	142		
		Luke 15:17 (S) . . . . .	586				



# INDEX FOR DECEMBER, 1940

GENERAL	
Bible Sunday .....	575
Book Reviews, <i>Swanson</i> ....	606
Christmas, 563, 572, 579, 581, 583, 586, 592, 599, 602	
Craving for Certainty, <i>Boreham</i>	569
Editorial .....	572
Home for Christmas, <i>Hagedorn</i>	586
Illustrations, <i>Hart</i> .....	599
Illustrations, <i>Phelan</i> .....	602
Information Please, <i>Mattice</i> ..	575
International Realism, <i>Benson</i>	565
Junior Pulpit .....	592
Marriage, <i>Lawrence</i> .....	571
Methods of Church Work ...	574
Mid-Week Services .....	610
Motion Pictures .....	578
New Year .....	615
Prayer .....	605
Revival .....	578
Sermons .....	579
Star and Road, <i>Hoggarth</i> ....	563
Victory Craftsmen .....	577
Wishing Candle .....	574

METHODS	
Animated Magazine .....	577
Church Greetings, <i>Kerr</i> .....	576
Church Worship .....	577
Hospital Expense .....	574
Information Please, <i>Mattice</i> ..	575
Luke's Gospel .....	574
Miniature House .....	574
Motion Pictures .....	578
Sowing and Reaping .....	577
Starting Revival .....	578
Universal Bible Sunday ....	575
Victory Craftsmen .....	577
Wishing Candle .....	574

SERMONS	
Christmas Story, <i>Benson</i> ....	579
Home for Christmas, <i>Hagedorn</i>	586
Internal Christianity, <i>Roberts</i>	590
Joseph, Forgotten Man, <i>Mattice</i>	583
Saviour Born, <i>Mark</i> .....	581

JUNIOR PULPIT	
Cooperation, <i>Shanks</i> .....	598
Doing Impossible, <i>Sessler</i> ...	594
Hearts filled with Love, <i>Sessler</i>	592
Overcoming Handicaps, <i>Sessler</i>	596
Sponge, The, <i>Shanks</i> .....	597

ILLUSTRATIONS	
Christmas Amity .....	602
Christmas in History .....	600
Christmas in Reverse .....	603
Christmas Ideal .....	604
Christmas Lights .....	600, 601
Christmas Neutrality .....	600
Christmas Solitude .....	604
Christmas Spirit .....	599
Christmas with Poets .....	601
Merry Christmas .....	600
Unconcerned World .....	599

MID-WEEK	
Borrowed Beauty .....	613
Digging Wells .....	612
Facing the Test .....	615
God Broadcasting .....	611
Hidden Treasure .....	610

SCRIPTURE TEXTS	
I— <i>Illustrations</i>	
O— <i>Outlines</i>	
P— <i>Prayer Meetings</i>	
S— <i>Sermons</i>	
Psalm 84:6 (P) .....	61
Matt. 1:16-25 (S) .....	58
Matt. 2:1 (I) .....	59
Matt. 2:10 (I) .....	60
Matt. 2:10 (P) .....	61
Matt. 13:44 (P) .....	61
Matt. 23:37 (I) .....	60
Mark 16:15 (S) .....	58
Luke 2:20 (P) .....	61
Luke 2:14 (I) .....	600, 60
Luke 3:6 (I) .....	60
Luke 5:18 (I) .....	60
Luke 7:42 (I) .....	60
Luke 15:17 (S) .....	58
John 1:5 (I) .....	60
John 3:16 (P) .....	63
John 17:15 (JR) .....	59
John 17:21 (JR) .....	59
Acts 1:8 (P) .....	63
Acts 20:35 (P) .....	63
Romans 5:3 (P) .....	6
Rom. 12:9 (I) .....	64
Gal. 1:14 (I) .....	64
Eph. 4:32 (I) .....	5
Philemon (P) .....	6
I Peter 3:8 (I) .....	6
I John 13:14 (I) .....	6

## WHERE TO BUY CHURCH EQUIPMENT

ALTAR SUPPLIES	
Redington Co., J. P. ....	615
BELLS AND CHIMES	
DEAGAN, INC., J. C. ....	587
Maas Organ Co. ....	611
Menely Bell Co. ....	613
BIBLES	
Oxford University Press .....	595
Westminster Press ....	608, 610
BIBLE STUDY	
Moody Institute .....	611
Westminster Press ..	608, 610
BRONZE MEMORIAL TABLETS	
Inter. Bronze Tablet Co. ....	610
BULLETIN BOARDS & LETTERS	
Ashtabula Sign Co. ....	614
Clark Co., W. L. ....	612
CANDLES & CANDLELIGHT SETS	
Muench-Kreuzer Candle Co. ....	601
CHAIRS (Folding)	
Redington Co. ....	612
Royal Metal Mfg. Co. ....	609
CHRISTMAS SUPPLIES	
Goodenough & Woglom ....	562
Woolverton Printing .....	608
CHURCH FURNITURE	
AMERICAN SEATING Co. ....	561
DeLong & DeLong Co. ....	610
DeMoulin Bros. ....	615
Josephinum Furniture Co. ....	608
Keltner Mfg. Co. ....	613
Redington Co., J. P. ....	614

CHURCH RECORDS	
W. E. Mansfield .....	615
CHURCH SOUND SYSTEMS	
RCA VICTOR .....	597, 605
COMMUNION SERVICE	
Individual Communion Serv. ....	614
Redington Co. ....	613
Sanitary Communion Serv. ....	613
Thomas Communion Serv. ....	612
GOWNS (Pulpit and Choir)	
Cotrell & Leonard, Inc. ....	606
Cox Sons & Vining .....	615
DeMoulin Bros. ....	614
Hall, J. M. ....	613
McCarthy & Simon .....	612
Nat. Ac. Cap and Gown .....	613
Ward Co., C. E. ....	612

HYMN BOOKS	
Hope Publishing Co. ....	607
INSURANCE	
MINISTERS LIFE & CAS. ....	593
MISCELLANEOUS	
Calling Cards & Bulletins ..	623
MONEY RAISING	
Edwards Folding Box Co. ....	615
Harrison Company .....	613

ORGANS (Pipe)	
Austin Organ Co. ....	6
Hillgreen Lane & Co. ....	6
Schantz Sons & Co. ....	6
Wicks Pipe Organ Co., 603, 6	
PARISH PAPERS	
Nat. Religious Press .....	5
PARTITIONS	
Wilson Corp., J. G. ....	6
PUBLISHERS	
FUNK & WAGNALLS CO., 590-	
Harper Bros. ....	5
MACMILLAN CO. ....	5
Minister's Annual .....	5
REVELL CO., FLEMING ..	5
UPPER ROOM ... Back Co.	
Westminster Press .....	5
WILDE CO., W. A. ....	5
SUNDAY SCHOOL SUPPLIES	
American S. S. Union .....	6
Standard Publishing Co. ....	6
Union Gospel Press .....	6
TRACTS	
Bible Inst. Colp. Assn. ....	6
WINDOWS (Stained Glass)	
Pittsburgh Stained Glass Co. ....	6
St. Joseph Art Glass Co. ....	6